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EDITORIAL NOTES

WE MUST FIND A BASIS FOR PEACE is "a personal statement by Paul Hoffman on the most important issue of the day—the creation of a peaceful world." This little pamphlet (No. 268 in the admirable series issued by the Public Affairs Institute, Inc., 22 East 38th Street, New York 16, N.Y. at 25 cents a copy, with substantial reductions for quantity) is a sober, sensitive and realistic statement of the problem with some practical suggestions for developing a solution. It is worthy of widespread attention for, as Mr. Hoffman says, "peace, real peace, will not just happen. It must be striven for and waged with boldness, imagination and dedication. Further, the sole responsibility for achieving it does not rest with government officials and international servants. It is a task in which everyone has a part to play."

THE FOREIGN SERVICE OF THE UNITED STATES, however, bears a particularly heavy share of our common responsibility for establishing and maintaining a just and lasting peace. It is of crucial importance for our nation and the world that this service shall be staffed with men and women of the highest order of ability, integrity and devotion. It is therefore appropriate and opportune that the State Department should have published a brief account of the history and mission of the Foreign Service under the title: "The People Who Wage the Peace." The pamphlet is a reprint of an address given a few months ago by the Assistant Secretary of State for Inter-American Affairs and will provide an excellent introduction for students contemplating a career in the Foreign Service. U.S. Government Printing Office, Washington 25, D.C., 10 cents.

WORLD LEADERSHIP imposes on the American nation the obligation of setting an example to the rest of the world by living up to its own highest principles and striving to realize within its own borders the ideals of personal opportunity and social justice. For the new and resurgent nations of Asia and Africa especially, this is the crucial test of our good faith. It is therefore a particular pleasure to draw attention once again to

the Opportunity Fellowships of the John Hay Whitney Foundation. They are designed to broaden opportunities in America and specifically to give opportunity for special experience or advanced study to outstanding individuals who might not otherwise be able to reach their fullest development or make their fullest contribution to society. Among those who have received awards to help them overcome the arbitrary barriers of race, culture and residence are American Indians, American Negroes, Chinese-Americans, Nisei, Spanish-Americans and residents of Alaska, Guam, Hawaii, Puerto Rico, Samoa, the Virgin Islands and the Appalachian Mountains. Candidates are generally expected to be between the ages of 22 and 35 and to have completed their undergraduate education. Awards are made annually by a special committee on the basis of written applications submitted by the candidates on forms provided by the foundation. Completed applications must be filed not later than 30 November and awards are announced in the latter part of April. Enquiries should be addressed to Opportunity Fellowships, John Hay Whitney Foundation, 630 Fifth Avenue, New York 20, N.Y.

FELLOWSHIPS OF THE AMERICAN ASSOCIATION OF UNIVERSITY WOMEN contribute in a different way to the growth of international understanding and friendship. Of the 43 fellowships awarded for 1958-59, three are international fellowships given to scholars from Argentina, Brazil and Mexico who are undertaking research work in the U.S.A. and 21 will enable American women to pursue their studies abroad. In total these American fellows will visit Greece, Turkey, India and Uganda as well as nearly every major country of Western Europe.

THE INSTITUTE FOR AMERICAN UNIVERSITIES, affiliated to the University of Aix-Marseille, in southern France, provides a novel service and a unique opportunity for undergraduates of American colleges. The increasing popularity of a year abroad for students majoring in European languages, literature, arts, government, history, sociology or education has created a strain on existing facilities. On the one hand there are limits to the facilities available in Europe for foreign students, while on the other hand the American college admissions

office may find the assignment of credits for a year of study abroad to be a taxing problem. The admissions offices sometimes feel they have enough domestic problems without attempting to cope with a lack of detailed course descriptions, the absence of class attendance records, specialized courses which may meet only once a week, and a lack of mid-term examinations—all of which reflect the standard practice of most European universities. While eight or nine American colleges have attempted to solve this problem by setting up extensions in Europe, some of which are open to students of other institutions, many have discovered such an establishment to be a heavy financial responsibility and an administrative headache. The cost of preliminary explorations for one such program came to about \$15,000, which seems altogether out of proportion for a college that plans to send only a few students abroad. The Institute for American Universities was set up in an attempt to provide an economical and assimilable junior year in Europe for colleges which would like to offer such a facility to their students without adding to their administrative costs. The institute has been accepted by, and now serves, over twenty accredited colleges and universities, as well as being approved by the Veterans Administration.

Every student of the institute is also registered as a student of the University of Aix-Marseille, founded in 1409—the largest university in France outside Paris. The institute is unique in that it provides an American curriculum, taught in English, at a modest cost. If students demonstrate their capacity to take courses in French, arrangements are made for them to attend the university lectures. The institute has a capacity for 50 students which it is seeking to double over the next few years, with the widest possible geographical representation from American colleges.

COLLEGE AHEAD by Eugene S. Wilson, Dean of Admission at Amherst College, and Charles A. Bucher, Professor of Education at New York University, is as good a brief guide as one could wish for high-school students looking forward to college. The book is packed with practical information and frank, straightforward, sensible advice on the whole range of problems that worry prospective college entrants and their parents, from

preparation in the high school to settling down at college in the freshman year. Though serious in purpose, it is enlivened by felicitous touches of humor which serve to strengthen one's confidence in the authors as counselors. Their wit and wisdom are particularly evident in such sections of the final chapter ("Make the First Year a Good One") as "Sex," "Ego," "Note Taking," "I Don't Like My Roommate" and "I Don't See Value in the Subject." Harcourt, Brace and Company, Inc., New York, 160 pages plus appendix, \$3.95.

PROVIDING ADEQUATE PHYSICAL PLANT FACILITIES

in the most efficient and economical way possible is one of the greatest problems confronting administrators, trustees and others who are responsible for the management and financing of colleges and universities. A critical examination of traditional methods of estimating future space needs and a step-by-step demonstration of a new method evolved by the University of Minnesota are contained in a report prepared by William T. Middlebrook, Vice President for Business Administration, and published under the title: "How to Estimate the Building Needs of a College or University." University of Minnesota Press, Minneapolis, Minnesota, 169 + xii pages, 27 maps and 4 graphs, \$15.00.

EDUCATIONAL TESTING SERVICE is offering for 1959-60

its twelfth series of research fellowships in psychometrics leading to the Ph.D. degree at Princeton University. Open to men who are acceptable to the graduate school of the university, the two fellowships each carry a stipend of \$2,650 a year and are normally renewable. Fellows will be engaged in part-time research in the general area of psychological measurement at the offices of the Educational Testing Service and will, in addition, carry a normal program of studies in the graduate school. Suitable undergraduate preparation may consist either of a major in psychology with supporting work in mathematics or of a major in mathematics together with some work in psychology. In the choice of fellows, however, primary emphasis is given to superior scholastic attainment and research interests rather than to specific course preparation. The closing date for completing applications is 2 January 1959. Information and

application blanks may be obtained from: Director of Psychometric Fellowship Program, Educational Testing Service, 20 Nassau Street, Princeton, New Jersey.

LILLY ENDOWMENT, INC., one of the major benefactors of our Association, made grants of \$1,702,000 in aid of higher education out of its total program of grants for education, community services and religion, amounting to \$2,624,000, for the first half of 1958. Among the recipients were 89 colleges and universities in the U.S.A. and abroad, including the following seventeen Midwestern institutions—all members of the Association of American Colleges—which received grants, ranging from \$10,000 to \$28,000, to finance further graduate study for selected faculty members and to provide other opportunities for faculty improvement: Antioch College, Augustana College, Berea College, Butler University, College of Wooster, DePauw University, Earlham College, Evansville College, Franklin College, Hanover College, Kenyon College, Knox College, Manchester College, Oberlin College, Rose Polytechnic Institute, Valparaiso University and Wabash College. Under the same program the Endowment continued its unrestricted annual grants to certain independent colleges and universities in Indiana and granted \$25,000 to the United Negro College Fund for allocation among its member institutions. Under its 1957 program, the Endowment supported a faculty seminar at Oberlin College for reappraisal of the nature and functions of the six humanistic studies as they are grouped at Oberlin: language, literature, music, philosophy, religion and the visual arts. The report of the seminar, published by Oberlin College under the title "The Humanities at Oberlin," is a sensitive and forceful restatement of the role of the humanities in higher education.

THE SUPERIOR STUDENT is the newsletter of the Inter-University Committee on the Superior Student, which was established early this year, with the aid of a grant from the Carnegie Corporation of New York, by representatives of a dozen state universities. "We recognize," say the Committee, "that the problem of the superior student is only one part of the total problem confronting American higher education. Our work alone will not usher in the educational millenium. We

believe, however, that inspired efforts for the superior student can have profound and far-reaching effects throughout the whole of higher education. They can have meaningful consequences for both secondary and graduate schools. If we can help in some measure to spread and strengthen the honors movement in the United States, the contribution of ICSS will not be a small one." The first issue of the newsletter appeared last April, and it is published monthly during the academic year by the University Honors Information Service of the Inter-University Committee on the Superior Student, Hellems 112, University of Colorado, Boulder, Colorado. Copies are available on request to interested college teachers and administrators.

"THE EDUCATION OF TEACHERS is too important to the nation to be left to the sole jurisdiction of any single group," said the Dean of the University of Wisconsin School of Education at the second Bowling Green Conference sponsored by the National Commission on Teacher Education and Professional Standards of the National Education Association. He reminded his hearers that widely publicized charges and counter-charges about teacher education tend to overshadow quiet but determined efforts to achieve a cooperative, "all-institution" approach to the problem, and went on to describe the effort that has been made along these lines since 1930 by the University of Wisconsin. Like a similar plan adopted by Temple University, the Wisconsin plan entails a pattern of organization analogous to that commonly found in graduate schools. "Teacher education at the University of Wisconsin," said Dean Stiles in his address, "is conceived as consisting of: (1) the liberal education essential to lay a foundation for scholarship, the educated person, as well as for moral and ethical citizenship; (2) specialization in the subject field or fields which the student is preparing to teach; and (3) professional orientation to teaching and to the function and organization of education." With this aim, the School of Education is composed of professors and administrators chosen from the various departments of the university, so that the total resources of the institution are available for making policy, planning curricula, and selecting, recruiting and advising students who may seek a career in teaching.

"MORE TO BE DESIRED ARE THEY THAN GOLD . . ."

PAUL H. DAVIS

EDUCATIONAL CONSULTANT

IN 1948, when General Dwight D. Eisenhower became president of Columbia University, one of his early observations and questions was: "In a war there are hundreds of battles and thousands of complexities, but in every war there is one battle which is crucial, one battle which determines the outcome; obviously it is essential to win that battle. Here at Columbia is there one factor which likewise is crucial, one which, above all else, determines our success or failure?" My answer was both glib and categorical: "Here there is not just one crucial factor, but four: one, leadership—the president; two, quality—the faculty; three, material—the students; four, money—to make the wheels turn."

Now, ten years afterwards, I am not so certain. I visit many colleges and universities for a client, *The Reader's Digest*, gathering background information for the editors. After visiting forty colleges and universities I found two items which appeared to me to be paramount in all the exceptional institutions.¹ Succinctly they were: (1) clearly defined objectives and (2) missionary zeal.

A year later, after visiting an additional forty colleges and universities, I found another factor which is common to exceptional colleges and it may be a factor which ranks above all others—the one answer which I should have given to President Eisenhower ten years ago. It is this: exceptional colleges either have or have had exceptional trustees.

That was found to be true in each of the exceptional colleges and universities of the eighty which I have visited—every one. By the adjective "exceptional" I mean to designate those institutions which are outstanding in their rate of progress toward their objectives. (I made no attempt to evaluate the objectives but only to observe the colleges' success or lack of success in reaching their stated objectives and meeting their time schedules.)

¹ Davis, Paul H., "All the World Stands Aside," *Association of American Colleges BULLETIN*, Vol. XLIII, No. 2, May 1957, pp. 269-73.

It is generally recognized that trustees are paramount in the selection of presidents and in the giving and getting of funds, but beyond that trustees are generally regarded as an ethereal group which tends budgets and investments and which lends dignity to Commencement and other public occasions. Apparently those activities are only a part, a minor part, of the trustees' potential contribution; major is that the trustees, more than any other group on the campus, are the ones who can set the tone, the mood, the spirit of the enterprise. Exceptional colleges—every one which I have visited—have had their mores set by the trustees. Like the question of the priority of hen or egg, it is not *provable* whether exceptional colleges get exceptional trustees or exceptional trustees create exceptional colleges, but evidence favors the latter.

If it is correct that the trustees are so crucial to our colleges and therefore to our national welfare, then trustees surely merit increased attention, for by no means are all of our present college trustees exceptional. Across the nation they may be classed in three groups: the exceptional, the absentee landlords and the unethical. Numerically, the middle group, the "absentee landlords," predominate: they read the president's communications, attend meetings, tinker with the investments, grace public occasions, participate in discussion and vote. The third group, the unethical, are few in number but are dangerous cholesterol in the arteries of a number of colleges. The churchmen who are taking an increasing interest in church colleges might well give attention to eliminating these exploiters. An illustration or two may aid in locating trouble spots.

The president of a nationally known church-related college admitted that his trustees openly instructed him to have the college purchases of supplies and services placed with trustees or trustees' friends. A university president told me that a trustee had insisted that he employ the trustee's son in the college administration. More common are various forms of power politicking and of back-scratching in banking, borrowing, insurance, contracting and in social or prestige climbing.

The exceptional trustees have a rigorous code of ethics. They neither directly nor indirectly sell services or supplies to their colleges nor arrange deals for associates; they indulge in no politics of church or state through or by the college; they are

strictly and only trustees. And, following the admonition of Saint Mark that they walk in a manner "not only pleasing in the sight of God but also in the sight of men," they avoid any and every action which might, by capricious imagination, be misunderstood.

But the exceptional trustees are not just ethical—that is only a minimum requirement. Exceptional trustees, each in his own special way, make major contributions. Let me give illustrative cases.

In 1940, a commission examining Wesleyan University found: "This is a mediocre university." Sixteen years later, in 1956, an examining commission found "amazing change"; now Wesleyan is "one of the outstanding educational institutions of America . . . on most counts, it surpasses any place we have seen." Some say the extraordinary change was due to acquiring a number of "Young Turks" in the faculty; others credit an audacious chairman of the Educational Policies Committee; many give the full credit to President Butterfield; but several thoughtful persons give major credit to an exceptional board of trustees led by George N. Davison, then chairman. Much evidence supports this latter view.

In the West, the rapid initial ascendancy of California Institute of Technology is generally credited to the dynamic leadership given by Nobel Laureate Robert A. Millikan. But several keen observers note that before Millikan and behind Millikan were the exceptional trustees, guided by George Ellery Hale.

Another western ascendancy has been Stanford University. Some credit David Starr Jordan, others Ray Lyman Wilbur, others J. E. Wallace Sterling. But many believe that, at times of crucial decision, it was the wisdom of exceptional trustee Herbert Hoover which kept Stanford on the forward path.

The trustees of the College of Idaho have been exceptional in their generous gifts to the college. Looking for the "why," I was given the explanation in narrative by their Finance Committee Chairman, P. G. Batt:

Some years ago, I was appointed chairman of the committee to raise the money to build a new local hospital. We studied the plans, reviewed the cause, checked the lists and received instructions from the staff campaign manager. When I asked who should call upon our largest prospect, I

was told that I, as chairman, should, but I was also told that first I should make my pledge. That was all right, for I already had in mind \$1,000 for me and \$1,000 for my brother. But, when I went over the potential donor possibilities and listed others on the same basis, I found that we didn't have enough to build the hospital. Then, to tentatively test, I increased mine to \$3,000, but found we still couldn't build the hospital. Then I tried \$5,000, \$8,000 and \$10,000. Do you know I found that we couldn't get the total to enough for the hospital, unless I gave \$15,000? That was a big chunk for me to chew. I chewed it for a couple of days and then finally swallowed. Next I hit my brother and told him the news. He told me I was crazy, but we went over and over the figures and that was how it came out. He sure chewed hard, but finally he swallowed too.

Then I was ready to tackle the big pool. I went to Mr. Biggest Potential and told our story. He said to put him down for \$5,000. I told him that wouldn't do, that everybody knows he heads the list, that they would fix their amount accordingly. He asked what I had in mind. I said \$30,000 and he jumped through the ceiling; when he came back, he asked how much I intended to give. When I told him \$15,000, he said I was daffy as a loon and, frankly, I think he was right, but that was what it took if we were to get a hospital for our town.

Well, he fussed and lathered for several days, but finally came to hitch at \$25,000. Then we went to work and you know that all the town fell into line, and you just go out to the west side and you will see one of the finest hospitals in the State of Idaho. I learned what it took.

So, when they gave me this college trustee finance job, I knew what that meant. First, I must put myself on the line for annual gifts and for a bequest, and every other trustee must do likewise. We not only set the style of giving, but we also set the pace. College trustees can't expect others to give and to bequeath unless we put our actions where our mouths are.

In Wisconsin, on my list of extraordinary colleges is Lawrence—the source of a high record of college and university presidents. Seeking the reason for the Lawrence success, I asked President Knight: "Why?" He answered that there is probably no single answer, no single genius, no single method.

The difference must be in the people. It is likely that in the history of a leading college there was a person or persons who had the vision and the ability to spark ideas and ob-

jectives which in time became the mores, the traditions of that area or that college. Here at Lawrence, so far as I know, it was a group of paper and pulp men who determined that this college should attain academic excellence. And so it followed that the Board of Trustees consistently have not selected for the presidency distinguished military leaders, or business tycoons or politicians, or ministers, but have selected educators. And educators beget educators. You spoke of this college having nurtured Wriston of Brown, Pusey of Harvard and Butterfield of Wesleyan. Those are but three of the fifteen college and university presidents who have come from the Lawrence faculty. And such a number couldn't have been mere happenstance. But, for the exact reason, you will have to seek the opinion of someone more experienced and wiser than I. You might well look at the boards of trustees, for I suspect that you will find that at great colleges the boards of trustees do much more than select the president, play with the endowment, and build buildings; the boards there will be taking an active interest in all phases of the college, yet aid rather than interfere with the administration and the faculty.

Over the nation, the exceptional trustees who have obtained remarkable results are of no single type or pattern. Some are affluent, some are not; there are churchmen and non-churchmen; college graduates and those who did not even attend high school; parents, bachelors, widows and widowers. They range the gamut of the professions—business men, bankers, salesmen, executives. They have in common only these abilities and characteristics:

- Dedicated, devoted belief in higher education in the United States and in humanity
- Impeccable conduct
- Ability and willingness to devote time to the enterprise
- Missionary zeal which refuses to accept failure
- Comfortable attitude in a team operation
- Love of the challenge of swift waters and upstream pressures
- Attitudes which radiate confidence and which stimulate organizations to rise to new heights of achievement
- Vision of distant goals and of progress measurement criteria
- Courage for objective evaluation of the performance of management and of trustees without fear, favor or influence of personal prejudice
- Ability to integrate toward a goal—that type of integration which also is essential for personal success in business or profession.

The methods which exceptional trustees use vary widely but,

in one way or another, these trustees extensively participate so that they are involved—not as administrators or critics but as trustees. And to paraphrase an old Scottish maxim: "There is no stimulus so good for the college as the tread of the trustees' feet." These exceptional trustees visit the students, those who are making Phi Beta Kappa and those who are flunking out; they attend faculty meetings—not to vote but just to listen and learn; they visit classes, except where the professor has requested no visitors. In a hundred different ways they get an intimate feel of the institution—not just from being told by the president or from miscellaneous rumors and gripes—from a direct, continuous observing of the enterprise.

Some college presidents do not want involved trustees and frankly state that the less trustees mess about, the better. And they can cite cases of active trustees who, with a little knowledge of the college, have been worse than inactive trustees. They know that involved trustees take precious presidential time; that trustees will get wrong impressions and draw incorrect conclusions. But the rewards to a college of having trustees who are involved appear to be a hundred times greater than are the costs and the hazards. The involved trustees not only bring their own experience and wisdom to the college but also get other exceptional men of the community to participate: in the development program, in lecturing, in advising students, in arranging public occasions and in many other phases of the college operation.

At Stanford University the volunteers, catalyzed by exceptional trustees, are over 2000 in number. Harvard has even more. Colleges which are pressed for funds should note that it is no accident that Harvard in the East and Stanford in the West lead in total dollars of annual gifts, grants and bequests. When Stanford had relatively no off-campus participants, their annual gift total was under a half million dollars a year, now it is between ten and twenty million a year.

Occidental College, during the last decade, has changed from "one-man" operation to extensive trustee involvement and the participation of hundreds of volunteers. The Occidental star has risen accordingly. Rensselaer Polytechnic Institute has zoomed forward since its presidents have involved volunteers—similarly Macalester College in Minnesota, and many others.

A pronounced concentration of splendid exceptional trustees appears in New England. One professor observed, "Here they are as common as sheep in Nevada." In New England the extension of the volunteer services of the exceptional trustees by the involvement of large numbers of volunteers is the usual rather than the unusual—Amherst, Colby, Dartmouth and Trinity are good examples. And it is no accidental coincidence that in New England one finds a galaxy of exceptional colleges.

James B. Conant, after visiting 45 public schools in sixteen states, stresses the importance of their governing boards; recently he said:

... there are two prime requisites for a good public-school system. The first is an intelligent, honest, and devoted school board; the second is a first-rate superintendent. . . . There are many other factors, of course, but the determining role of a few personalities is rarely appreciated by the American citizens when they talk about their schools.²

In a thoughtful study, "Put the Board of Directors to Work," Everett E. Smith pleads that the presidents recognize the special role of directors.³ He regrets that in many organizations the board of directors are a "creature of the chief executive" and that presidents, as practical matter, are concerned with maintaining the position of power and the "protective instinct leads him [the president] to attempt to dominate the only immediate group to which he might be beholden." Great presidents—and it should be recognized that there have been many in past days who have built almost single handed—will be greater if they have competent directors who are continually adding their wisdom, viewpoint and experience to the enterprise. Today colleges and universities, as well as public school systems and business corporations, require a degree of wisdom

² Conant, James B., "The Superintendent as Educational Statesman," *Official Report*, American Association of School Administrators for the Year 1957, Including A Record of the Regional Conventions 1957-58, pp. 170-83.

³ Smith, E. Everett, "Put the Board of Directors to Work!", *Harvard Business Review*, May-June 1958, Vol. 36, No. 3, pp. 41-48.

NOTE: An anonymous donor has provided copies of this article which will be sent on request to colleges and universities for distribution to trustees. Write office of Association of American Colleges BULLETIN, 1818 "R" Street, N.W., Washington 9, D.C.

and skill in direction and management which is beyond that of any single man.

Based on the report of my visits to eighty colleges and universities, it appears that every college administration which is striving for exceptional achievement should, as a first step, not drive for funds but strive for exceptional trustee involvement. Active trustees, more than any other group, can insure the objectives of the individual college, and it is they who have the potential strength to raise all American education to new heights, to the new attainments which are so desirable not only in the contest of the cold war but in the advancement of all mankind. It even may be said of involved trustees: "More to be desired are they than gold. . . ."

THE TRUSTEE FUNCTION IN TODAY'S UNIVERSITIES AND COLLEGES

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AT the first trustees' weekend, held at Harvard University in September 1956 under the auspices of the Institute for College and University Administrators, Mr. Charles A. Coolidge, a distinguished lawyer of Boston and a senior member of the Harvard Corporation, opened the meeting with an analysis and contrast of the duties of directors of business corporations and those of trustees of universities and colleges.¹ At the second weekend conference, held in San Francisco in September 1957, Mr. Lloyd W. Dinkelspiel, a San Francisco lawyer and chairman of the Board of Trustees of Stanford University, discussed the qualifications of good trustees, the relationship of the chairman of the board to the president of the university, the fund-raising obligations of trustees, and the desirability of their avoiding involvement in matters of curricular detail. Both of these opening statements set the stage for the broad discussions which followed. It is my purpose to try to combine what they said and to add to it some individual observations. I should also say that the Board of Trustees of Columbia University has recently adopted the report of a special committee under the chairmanship of Mr. William S. Paley, entitled "The Role of the Trustees of Columbia University," which is an excellent statement of the duties of trustees and their relation to the university.

The basic duties of trustees of colleges and universities are, it seems to me, three in number. The first is to select the president of the university and also, as a part of that undertaking—a matter which I shall discuss later—to have a hand in selecting the officer or officers who in the normal course of promotion may succeed, or at least be candidates to succeed, to the presidency. Second, together with the president and other administrative officers of the university, it is the duty of the trustees to declare the principal objectives and policies of the institution.

NOTE: Address given at Trustees' Weekend, New Orleans, 12 April 1958.

¹ "Training for Trustees?" *Association of American Colleges Bulletin*, Vol. XLII, No. 4, December 1956, p. 510.

Third, the trustees, being the repositories of the funds and property of the university, in fact having title to them, are by law responsible for the preservation and investment of these assets.

There is no formal or prescribed way in which these three sets of duties may be discharged. Much will depend upon personalities, and a part at least will depend upon the tradition of the particular institution.

The greatest success and progress will occur where there is a close rapprochement and basic cooperation between the president of the university and the board of trustees—the latter expressing themselves through their chairman or president, by whichever term he may be denominated. The president of the university must, however, always be the front man and there must not be any competition for that position. The trustees must be the strong, silent men satisfied with seats behind the backdrop, where to some extent at least they may control or direct the production. They cannot themselves conduct the educational processes, for only in rare instances are they educators. Nearly always they are laymen, more or less deeply interested in education in its broader sweep, but not concerned with the details. Mr. Coolidge put it bluntly when he stated that the trustees should “see that the university is well run by someone else and not try to run it” themselves—which Robert Maynard Hutchins stated somewhat differently when he declared earlier that “A university which is run by the trustees is badly run, for they know little or nothing about education.”

From my own observation I should say that the busy man of business or in the professions, who is interested in education in the abstract, makes the best trustee, and that the retired or inactive man of business, with of course notable exceptions, makes one of the worst. The latter has too much time available and continually has to be on guard against interfering in fields where he is neither welcome nor competent. Such trustees may prove actually dangerous to the enterprise, for their very activity may soon spawn controversy and discontent.

Another observation, which goes a bit in the contrary direction and which is frequently overlooked, is the necessity for the university president to make partners of the trustees when he selects his second or third man—his provost, dean of faculties, educational vice president—call him what you will. These selec-

tions are too often looked upon wholly as a matter of educational interest and without concern to the trustees. That, unfortunately, overlooks basic traits of human nature. The second or third man will automatically become a person who will be considered for the presidential succession whenever a vacancy occurs in the top job. Knowing that this undoubtedly will be so, the trustees should have a part in selecting him, or at least a veto power over his selection. This does not mean that he should be given assurances that he is to be the successor, or even that he is in line for succession, but it would be most unfortunate if from the outset he were a man who would be wholly unsatisfactory to the trustees for promotion. The very position which he will occupy will inevitably make him a candidate who will have to be considered, either accepted or passed over, when a vacancy occurs. Why not avoid, so far as may be, any difficulties which would flow from such a situation? This is a fundamental consideration in selecting second level officers in business enterprises: why should it not be the same in education, so far as the administrative personnel is concerned?

The formulation and direction of policy is the second traditional function of trustees. Whatever policy is declared will necessarily be affected by the university's traditions, opportunities, location and, shall we say, by the competition which it faces. Also, it will be affected by the character of the governing board, the kind of people who compose it and the standards according to which they have been selected. In most instances the governing boards of independent universities and colleges are self-perpetuating, and therefore trustees tend to select successors like themselves. Some critics have urged that trustees should be consciously selected as representatives of and spokesmen for special groups, such as the faculty, the students and the various schools of medicine, law, engineering, the arts, sciences and the like. One thoughtful student of the trustee function who recently advanced this thesis specifically declares that there should be fewer lawyers and more women on the board.² Such a method might constitute representative government but it would certainly invoke a new theory of the duties of university trustees and would clearly invite them into the active manage-

² Ordway Tead, "College Trustees," *Journal of Higher Education*, 22, April 1951, 171-80 ff.

ment of the educational process. Otherwise they could scarcely "protect"—if that be the proper word—the interests of the group they were expected to "represent." I have seen a limited faculty membership on a trustee board work out badly because the deans of the departments which were not represented were suspicious that the faculty trustee was doing exactly that—looking after the interests of his school. It became necessary in preserving harmony to eliminate all faculty membership. This has been done at most universities.

Alumni membership on these boards is a different matter. There is wide variation between universities as to the alumni element in the governing board. Harvard, Yale and Princeton would, I am sure, take a dim view of being governed by anyone except alumni. Columbia and Northwestern, on the other hand, may typify boards which include in their membership a substantial number of non-graduates—men and women who are interested in higher education as such, in the area normally served by the institution, and not because the university was their alma mater. These two last-named universities not only include a large number of alumni on their boards, but have made specific provision for the inclusion of a stated number of trustees who have been nominated by the alumni association. The corporate trustees, by voluntary act, have committed themselves thereupon to elect these nominated trustees to the board. In the case of Columbia, such alumni trustees are six in number and are elected for six-year terms; at Northwestern there are four such trustees elected for four-year terms.

The relationship of the governing board to the alumni, both the organized and the unorganized groups, is as important as it is delicate. While trustee selection cannot properly or lawfully be delegated to alumni associations, alumni interests and loyalty must be fostered and preserved. Whether the governing board includes few or many non-graduates, great care must be taken that the interests and aspirations of the alumni in regard to their alma mater are not overlooked or downgraded. The alumni should be regarded as partners essential to the success of the enterprise and given appropriate recognition as such.

As to the third basic function of trustees which I have mentioned, that is the matter of university finances, and especially the management of funds in hand, the university trustee has a

real responsibility. There are many ways of handling investments. Some universities have an integrated and well-staffed investment department which reports to, or works with, a trustee committee. Sometimes such a department is headed by a business manager or vice president who, with the university's president, works with the trustees in a consultative capacity. The trustees by law, however, must have and exercise the final authority. In some instances the trustees employ financial institutions or investment advisers to take the initial burden of financial management, but there also the trustees are finally responsible. Whatever method is preferable would depend upon the local situation.

This also is true of the money-raising function, although there the trustees' activity is necessarily less direct. It is there, within the area approved by the governing body, that the president of the university is expected to take the lead. It is his duty, with such assistance as may be provided through development departments, vice presidents in charge of public relations and the like, to direct the continuous effort necessary for the sustenance and growth of the institution. The trustees can help but they cannot take the lead in fund-raising, either with the foundations, the business corporations, the alumni or other friends of the university. That must be an organized and continuous effort in which the president should be the responsible head.

I wish to turn to another phase of trustee relationships and discuss the manner in which the state university and the independent or endowed university have each affected the other at different stages of their development, and how this in turn bears upon the trustee function.

The first universities in America were of the private type, copied somewhat self-consciously from Oxford and Cambridge, which the founders of our earliest endowed universities made their pattern. Instead however of having the faculty constitute the governing board, which was the English system, the original concept of our private college or university was that it should be under the direction and control of a religious denomination, or at least be governed by trustees with definite sectarian affiliations. However, our privately endowed universities were profoundly affected by the educational movement which, between

1840 and 1880, resulted in the creation of the great state universities of the Middle West. These state universities, beginning with Michigan and extending over the other states to the West and South, were mainly the product of German educational ideas. They were to be the top layer of a statewide system of public education. Three organizational characteristics distinguished them. First, the state universities were supported directly by taxation; second, they were governed by trustees selected by the state, either through appointment or popular vote; third, they provided free or nominal tuition to students living within the state. Save for this public support, public control and preferential treatment of the sons and daughters of residents, they did not at the outset differ fundamentally from the endowed universities, except for a greater emphasis in some of them upon agricultural and mechanical departments, arising out of the requirements of the Morrill Public Land Act of 1862.

Almost from the beginning the state universities constituted a competitive force which liberalized the endowed universities. There resulted a gradual shading off among the latter of denominational control and of insistence upon sectarian conformity. Thus liberalized, the privately endowed university continued to flourish, although the tremendous growth of state institutions, in number and especially in size, has presently given them the greater enrolment. Thus, of the 39 institutions which are members of the Association of American Universities, the 21 private universities in 1957 had a total enrolment of 211,683, as contrasted with the 325,228 students enrolled in the eighteen public institutions. The total enrolment in 1957 in American colleges and universities (junior colleges excepted) was 1,780,000 in public, and 1,288,000 in private institutions. Between 1947 and 1957, the percentage enrolled in public schools and colleges increased from 49 per cent to 58 per cent of the total.

While the state universities, supported by tax monies, had this great impact upon the methods and operations of the endowed universities, the state universities in their turn have been affected, perhaps to an even greater extent, by the private universities. The latter, with no direct political affiliation or dependence, have been especially vigilant to preserve that much misunderstood and frequently abused concept called academic

freedom, which is really the foundation stone of all truly liberal education. Academic freedom does not mean license freed from all responsibility; neither does it mean that unrestricted opportunity must be given to the teacher to present propaganda so as to secure acquiescence by the students on issues essentially controversial. But academic freedom does require that the teacher must be free to teach the truth as he finds it. It is certainly arguable at least that he can do this best when the university where he teaches is not controlled directly or indirectly by Democrats or Republicans—in other words, by government. There can be no doubt but that the continued existence in health and vigor of the privately endowed institutions has had great influence upon the maintenance of academic freedom in themselves and also, through their competitive influence, in the state universities as well. Examples are numerous where legislative committees and elected state officials have given up schemes to control or mould the educational program of a state university when they have been confronted with the principles and practices of academic freedom available in the competing independent institutions.

From this it follows that the ideal for the endowed university, if it is really to retain its independence, is that it shall remain wholly free from reliance upon tax monies for its operating costs and from the obligations which generally flow from accepting them. With the insistent necessity of increasing faculty salaries and providing better physical plant for enlarged enrolments, the temptations to resort to public support are very great. A variety of schemes has been proposed in the past ten or fifteen years for Federal scholarships and faculty appointments supported by Federal grants in certain fields—notably in dentistry and medicine and more latterly in science and engineering. Loans for student housing have been made available, and the argument has been that here certainly there are no commitments by the universities other than financial commitments in respect to repayment, and hence no loss of independence. Meanwhile the increasing availability of assistance from the great foundations and the “new look” by corporate executives as to the duty of the business corporations, themselves creatures of our free enterprise system and existing as an essential part of it, to promote the work of the independent universities, have

helped to preserve and strengthen these guardians of freedom of the mind, freedom of thought and freedom of expression.

There is one additional warning that I have in this connection. It relates to the fact that the endowed university must not only preserve the independence of its faculty and its curriculum, but it must remain independent in its selection of its student body according to standards of its own choice. Only a few years ago we at Northwestern University were confronted with litigation that did not come to rest short of the Supreme Court of the United States, where a father with the incredible name of Paysoff Tinkoff undertook to *mandamus* the university to accept his son as a student. Mr. Tinkoff appeared in the courts for himself as the father and contended that the university, in refusing admission to his son, had acted unreasonably and unlawfully. The son had passed college board examinations but was only fourteen years of age when refused admission, whereas the university's bulletin had stated that a minimum age of fifteen years was required for students. The university asserted and relied upon a broader right as an independent institution—the right to accept its own student body according to its own standards and without interference by the courts. In this it was sustained by the courts of Illinois, the decision being that since under its charter it was a private, charitable corporation, not supported by taxation, the state had no visitatorial powers and the university might select its student body as it saw fit. The court pointed out that the only restriction as to standards in the charter of the university was that “no particular religious faith shall be required of those who become students” and that this had not been violated. The court said:

The educational facilities of this country have been strained to the utmost by the great number of post-war students. It is a matter of common knowledge that thousands have been turned away from most if not all of the colleges in the United States. Under its charter the University had the power to adopt whatever rules were necessary in its judgment to the proper attainment of the University's purpose. . . . There is no provision in the University charter that the rules enacted should be reasonable. . . . It is our view that the bulletins were within the University's power to promulgate; that the University was not required

to give a reason for denying Tinkoff, Jr. admission; and that it could refuse for any reason it considered adequate. . . . Plaintiffs have cited numerous cases to support their contention that regulations for admission to educational institutions must be reasonable. These cases involve public schools and are, accordingly, not pertinent. The public schools belong to the public. Private schools do not. Students stand in different position as to each class of schools. *People ex rel. Tinkoff v. Northwestern University*, 333 Ill. App. 224, 230-231. Petition for leave to appeal denied, 396 Ill. 233; cert. denied, 335 U. S. 829.

Mr. Tinkoff did not stop there, however, but a year later filed the same suit over again as a proceeding in *quo warranto* and, again, as another action in *mandamus*. The university finally secured an injunction against further harassment.

This litigation is mentioned as illustrating some of the hazards that may be inherent in the acceptance of public money, either state or federal, by privately endowed universities and colleges. Necessitous circumstances must be weighed against the possibility of loss of the freedom which continues to exist in the independent universities and colleges of the United States. Not subject to political control, they are resilient and adaptable to the modern methods of liberal education and they possess the power to change when change becomes desirable.

AN INTEGRATED APPROACH IN AN ALL-ASIA SURVEY COURSE

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IN our studies of human affairs today, with the growing interest in the history of all parts of the world, the question arises how best to present the history of Asia to students in our colleges and universities. This paper deals with one approach, a comprehensive introductory survey of the history of Asia offered as a course parallel to the standard year course on the history of western civilization.

In the course as offered at Berkeley during the past twelve years, our aim has been to provide for Americans an understanding of the history of the whole continent of Asia. Thus the student is not only introduced to the civilizations and history of China, Japan, India and Southeast Asia, and the expansion of western interests into these areas, but he also learns about the part of Asia which is often neglected as falling between the survey courses on Asia and Europe, that is, Southwest Asia, including the history of such important features as Iran, Islam and the Turks from their beginnings down to the present.

This integrated approach on an all-Asia basis is presented as a large segment of world history, and the student is constantly reminded that he is not dealing with an area which is set apart from, but rather inextricably connected with, the history of other areas. At the same time, the emphasis is on the Asian point of view. Such topics as the Parthian Empire, Turkish expansion, 18th-century India or the Russians in the Far East are considered in relation to the general internal history of the Asiatic continent.

Another general principle of this course is the comprehensiveness and inter-relatedness of all human activities. The student is made aware of the basic cultural developments, the influences of trade, and the social customs, as well as the main threads of

NOTE: Paper presented at the session on "The Teaching of History at the College Level" of the American Historical Association meeting, New York City, 28 December 1957.

political and international relations. Through presentation of the history of the whole of Asia in one integrated survey, it is intended to show the importance of unifying factors all the way across the continent. At the same time the student is encouraged to gain a clear understanding of the divisive factors involved, such as the differences in tradition, in physical environment and in ease of communications.

In carrying out these aims there are certain phases of the subject matter which are emphasized throughout the course. One of these is geography. In the presentation as a whole there is constant reference to the geographical divisions of Asia, the significance of mountain barriers, river valleys, various climatic areas and lines of communication by land and by sea. This emphasis is based on the conviction that only as the student can visualize the peoples of Asia in their diverse settings can he begin to grasp the main features of their development and their relationships with each other and with the outside world.

In its main framework the course follows the chronological lines of political and cultural development. It is felt that a systematic narrative approach covering all aspects in one period in one region at a time is more useful than a topical approach arranged without careful regard to chronology. Thus the student is expected to familiarize himself with the main chronological framework of Asiatic history. On the other hand there is no special attempt made at the memorizing of many dates.

The problem of unfamiliar names is one which tends to make the history of Asia especially difficult for the beginner. There can be no avoidance of the need to memorize the names of key persons, groups, institutions and basic concepts. At the same time, the unfamiliar terminology can be explained in terms of what the student already knows and each new phase of the history can be related to what has been studied before.

This course on the history and civilizations of Asia is divided into two parts on the semester basis, with Part I covering the period from prehistory down to A. D. 1600. Although this means a span of over 3000 years and leads to some superficiality in the treatment of particular areas and cultures, it provides more of the early background in proportion to the whole than often is accorded to the earlier periods within a survey of the history of Asia.

After a preliminary lecture on the prehistory of the continent as a whole, five geographical and cultural areas are studied separately, with each one treated from its earliest history down to the 16th century. These areas are: Southwest Asia (the Near East), India, Southeast Asia, China and peripheral regions, and finally Japan. Although each of these areas is taken up separately, the presentation in the lectures gives stress to the overlapping features and the interrelationships between the areas, thus providing a sense of integration, a basis for comparison and a certain degree of repetition in referring to events or persons that are historically important for the understanding of more than one area.

In the second semester the history of Asia since 1600 is presented. This, it will be noted, is a relatively short three centuries and a half. Thus both the internal history and the international relations of the different areas can be treated more in detail than in the first half of the course. The arrangement for this part is on a topical basis with three main headings dividing the subject matter more or less chronologically. Of these, the first group of lectures deals with the great "Asiatic Empires" of the 17th century: Ottomans, Safavids, Moguls, Tokugawa and the Ming and Ch'ing empires of China. The second subdivision entitled "The Period of Europeanization" covers the influences from the west, including Russia and the United States, down to 1914. Finally, the third group of lectures is on the years since 1914, including the new national developments, which may be summarized as a period of "Revolution and New Vitality."

From what has been said about building the student's knowledge of different parts of Asia on the foundation of what has gone before, and the stress on interrelationship of topics within the history of different cultures and different parts of Asia, it may be understood that the method of having all lectures in the course presented by one and the same instructor has been found especially useful. It is probably better for this type of broad survey than attempting to divide the presentation among two or more specialists.

In the course as given at Berkeley, the professor gives two lectures each week. Wall maps, some of them specially prepared for this type of survey, are used in every lecture. In addition, whenever possible, slides are shown to provide a visual presenta-

tion of historic places and persons and examples of significant works of art for each period.

During the third hour each week the students attend a small section meeting conducted by a teaching assistant who is an advanced graduate student specializing in the field. The material covered in the reading and by the lecturer is discussed in the section meetings. As part of the discussion, the student may be required to turn in a written outline based on reading on one specified topic each week.

Among the books used, there is first of all a two-volume syllabus on "The History and Civilizations of Asia" by Woodbridge Bingham and Hilary Conroy. These volumes include for each lecture a basic outline and lists of required and suggested readings. They also contain a number of specially prepared historical maps, the details of which are limited to such information as is specially needed by the student in this course. One textbook has been produced specifically for students in this type of course. This is "Southwest Asia: A Brief History" (second edition, revised, September 1956) by W. Bingham, H. Conroy and F. W. Iklé. This multilithed volume covers in nine chapters the main outlines of the history of the Near East from about 3000 B.C. down to 1955. In addition, G. N. Steiger's "History of the Far East" (or some other standard textbook) is required reading for the history of India, Southeast Asia and "the Far East." Students are also expected to read from the lists of suggested readings. This gives an opportunity for study in some depth on selected topics covered only briefly in the required textbooks. Authors, such as Rawlinson, who includes in his "India: A Short Cultural History" many selections from contemporary writings as well as good illustrations, are especially recommended to the student.

Whenever possible in his supplementary reading, the student is encouraged to read original materials in good translation, including such works as Marco Polo, the "Genji Monogatari" or the sayings of Confucius. On occasion also all students in this course have been asked to make written reports on selected translations from Asiatic literature.

Of those graduate students who elect to enrol in this survey course a special term paper is required.

In the treatment of topics within the syllabus and in the

lectures, it has been found useful to observe a few general principles. One factor of importance in the teaching is that most of the students taking this introductory course have had no previous instruction about Asia either in high school or in any other college courses. It must be constantly kept in mind that every topic is to be approached on an elementary level. Even junior and senior undergraduates are often unfamiliar with the basic geography and usually have had no earlier contact with even the principal figures of Asiatic history.

On the other hand it is easy to point out that our students as American citizens of today are expected to understand something of the background of the peoples and institutions of Asia. Although those who select this course have done so because of their own interest, nevertheless it is felt important to present the various parts of the history as each of these is related to our current needs in understanding the peoples of Asia.

This means looking at Asia as outsiders. But we, as American students, must remember that the history of every country or people includes its internal development as well as its external relations. The involvement of any people at any period in contacts with those outside its borders should be related to the culture and civilization of the country itself.

Another aspect, and one which is applied especially through the lectures, is the matter of comparison between histories of different areas and the interrelationships which existed as part of the external relations in different areas. For example the migrations of peoples from India to Southeast Asia are brought in first as a part of the history of India and later explained more fully as an early stage in the history of Southeast Asia. This constant comparison and noting of interrelationships provides opportunities for repetition which also is necessary in building up familiarity with the key events. For example Seleucus Nicator is mentioned not only as one who founded a dynasty in part of Alexander's empire but also (in connection with the history of India) as one whose attempt to re-establish Greek authority in the Indus valley was checked by the first emperor of the Maurya empire.

One of the principal difficulties in this integrated approach is obvious from its very nature. Details of the histories of many different countries have been brought together in one survey

course to a greater extent than is attempted in the usual western civilization survey course. Thus the student is faced not only with new material but also with material of an unusually great variety. Some of those who have commented on this procedure as it is now being followed at Berkeley and at the University of Pennsylvania believe that our courses attempt to embrace too much and hence may be less adequate as a preparation for students than some of the other one-year courses mentioned below. One commentator notes that this type of course may lead to "superficiality and stereotypes." Another has expressed the view that it is not possible to introduce the student to several new cultures in one survey course.

The approach most clearly in contrast to the survey course here described is the year course on one non-western civilization. Such courses on China, Japan, India and Islam are given at many of our colleges. In fact we have this type of course at Berkeley in addition to the all-Asia survey, but it is the present writer's belief that it cannot be considered a substitute. There is a need for courses giving a thorough grounding in the history of one civilization and this need should be provided for wherever possible along with the offering of an elementary survey.

On the other hand, an intensive survey covering more than one part of Asia, usually limited to some or all of the countries between India and Pakistan and the eastern shores of Asia, may be discussed as a real alternative. The course on "Oriental Civilization" which is a part of the general education program at Columbia is limited to the civilizations, religions and social systems of India, Pakistan, China and Japan. The primary object is to "give the undergraduate student a sympathetic understanding of the major civilizations which have represented alternative ways of life to our own." The most important feature of the Columbia approach is to have the students "get some grasp of the thinking of these people, especially as it relates to the functioning of their political and social institutions." Intellectual and religious traditions of a few areas are stressed without any attempt to cover the history of the continent or even the eastern part of it as a whole.

Other colleges offer somewhat similar surveys but usually not on as intensive a basis. Quite often Southeast Asia and perhaps India are included while the main emphasis remains on the

history of China and Japan. This last approach has been simplified by the fact that several textbooks are available which give a survey of Eastern Asia with this type of coverage. In that connection it should be noted, however, that the early history of the civilizations is usually slighted in comparison with the coverage of modern events.

Another type of survey employed at a few institutions is the broad integrated approach on an all-Asia basis, but arranged by topics. Asian society or Asian civilizations may be studied in cross section along the lines of certain aspects of the society. Thus lectures and readings may be based on such topics as types, cultures, beliefs, politics and economics.

Let us summarize the advantages of the all-Asia history survey for various types of students. There is widespread belief today that an understanding of contemporary Asia is important for the average intelligent citizen and hence the average undergraduate. In institutions where this matter has been considered with some thoroughness, it is agreed that contemporary Asia cannot be understood without an adequate knowledge of the traditional civilizations. The conclusion has been reached in more than one instance—and I have in mind particularly the recent study at the University of Michigan—that these major civilizations should all be approached within the “framework of a comparative study.”¹ The main advantage for the general student would appear to be that, lacking a particular knowledge of or interest in one special area, it is just as important for him as a citizen to know the conditions and background of one part of Asia as another. For the American today, Korea, Indonesia, India or Iran are of equal significance.

Among the general students, those taking a liberal arts course would seem to be in particular need of this type of survey. As my friend Professor Iklé has said, “It is most desirable for a liberally educated person in whatever field to have been exposed in the present world to some understanding not merely of his own traditional and cultural background . . . or the equally essential understanding of his European roots . . . but also to an

¹ Robert I. Crane, “Indian Civilization in Asian Perspective,” in *Introducing India in Liberal Education: Proceedings of a Conference held at the University of Chicago, May 17, 18, 1957*, edited by Milton Singer, Chicago, 1957, pp. 33-43.

understanding of the values of the great historical cultures of the world, increasingly influential today, those of Asia."

Most students do not develop a particular interest in Asia until their college years. Through the integrated all-Asia survey course such students who develop a particular interest and may go on to become specialists can make an intelligent choice of one area or another on the basis of some knowledge of them all. Thus this course may be of particular value in encouraging some of our students to go ahead with further studies on Asia and to develop a special interest within one part of the whole history.

For history majors, and particularly for those who are emphasizing European or American history, if they are to expand their studies into the Asian field they need to gain a broad understanding of all the civilizations of that continent, with their common and divergent problems, rather than to gain only the more specialized knowledge of a limited area outside their own culture. There is evidence that history departments in more than one college are now urging their undergraduate majors in history to become conversant with several fields of history rather than specializing in one. Thus the general survey of the history of Asia may be of particular value for a student of western civilization, especially as a means of comparison.

In the training of historians and social scientists for the teaching profession, although the main interest may be far removed from this field, it would seem reasonable to suggest that any scholarly education would be incomplete unless it included at least the sort of survey acquaintanceship with Asia that is to be had in the course here described. Study in depth in one area cannot make up for complete ignorance concerning other important civilizations.

Only through an education which includes a broad historical introduction to the major civilizations of Asia can the citizen or scholar be prepared to assess the difficult questions in international relations that are before our people today.

THE SUMMING UP

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THE assigned title for my remarks this morning, which conclude the James Henry Morgan Lectures on College Teaching, is *The Summing Up*. This happens also to be the title of a book by Somerset Maugham which reaches to exactly 310 pages. Fortunately for me, as well as for the stalwart few who are still "amassing" chapel credits, the other events scheduled for this Founder's Day program have restricted my stint to a maximum of twenty minutes. But then old Jim Henry Morgan himself used to say, with particular reference to sermons, that no souls were saved after the first twenty minutes anyway. Far be it from me to try to discredit the man in whose honor we are gathered this morning.

You have heard a great deal this year about college teaching as a career. By now, if you have regularly attended this series, you may even have developed a certain immunity to the subject. Because of its great importance, however, I am more than willing to act the end man with these summary remarks in the hope of inducing just one more good student to think seriously of college teaching—or for that matter of encouraging a few more prospective doctors and lawyers and housewives to develop, as citizens, a somewhat truer appreciation of the services performed by our teachers on every academic level. Thus, though my remarks bring to an end this current series on teaching, so far as our sales job is concerned I would declare with Winston Churchill, "It stands only at the end of the beginning."

If you have listened carefully to my distinguished predecessors on this platform you have heard much that is pro and much that is con college teaching. Our speakers, selected from the 218 living Dickinsonians now engaged in college teaching and administration, ranged far and wide over the subject, taking a variety of approaches. You surely noticed however, that one of the things they had in common was a genuine dedication to their calling—a dedication which at times ran the gamut from exaltation to despair. In summing up their views, my own brief re-

marks must inevitably, like Jacques' Melancholy, be compounded of many simples—made up, that is, of many diverse opinions which ultimately emerge, I hope, as an enthusiastic endorsement of teaching as a career. Thus I shall offer you not so much a recapitulation as a rededication.

First I should like to review the negative side: Why do not more students elect careers in college teaching?

A number of recent research studies on the subject have reinforced what most of us have known for a long time. They have shown that a principal reason for not going into college teaching is the relatively low status of the teacher, real or imagined. In a materialistic society such as ours the status of any profession is usually a direct function of the economic position of its members. Almost without exception, each of my predecessors observed that from a purely financial standpoint college teachers have enjoyed a kind of second-class citizenship. He went on to say however that this picture is changing, that our society is giving indication of a more appreciative recognition of the services of the teacher and that the situation is destined to improve dramatically. I need only remind you of the munificent Ford Foundation grant for faculty salaries, one of the most effective pieces of pump priming in all of pump-priming history.

Status is also a function of certain intangibles. Regardless of your political inclinations, I think if you have a sense of history you will realize that the "brain-truster" concept of the thirties and the "egghead" concept of the forties did a great disservice to the scholar and teacher, reinforcing the strong anti-intellectualism to which our fellow citizens are pathetically prone. I can present encouraging evidence to you, however, that this concept is now being combated from many quarters. A number of eloquent voices in business and government are being raised in support of greater recognition for the intellectual—whether in natural science, social science or the humanities. Only a few months ago, a sign was reportedly posted in the N.B.C. studios in New York cautioning that the college teacher was no longer to be made a subject of ridicule on radio and television programs. Thus you see, my friends, we are really arriving.

I think I can clinch this point with a statement I read some years ago which attempted to explain the friction then prevalent between Britain and America. This friction was due, according

to the writer, to the simple fact that "most Americans look down on the British with the utmost envy." If it is true that the other professions or business and industry look down on the teacher, I think it equally true that they look down on him with the utmost envy. I say this from a certain certainty, and not out of any possible "sensitivity of a profession insecure in its ignorance about itself."

A second alleged reason for not going into college teaching, as disclosed in recent studies, is the undergraduate's fear that as a teacher he might find himself falling into some sort of intellectual rut, or that the ways of the teacher are too far removed from the significant realities of day-to-day existence. Nothing of course could be farther from the truth. You may remember the lines from Milton's *Il Penseroso*: "But let my due feet never fail To walk the studious cloister's pale" (another way of saying: "I don't care if I do trip over the ivy"). Or perhaps the couplet from Johnson's little humorous stanza: "Hermit hoare in solemn cell, Wearing out life's evening gray" (I'll quote the rest of this after chapel if anyone is interested). These descriptive tags may apply to some scholars of today as they did in the past, but the average college teacher of 1958 is much more at the heart of things than the average lawyer, or the average doctor, or for that matter the average businessman. If the good teacher is in a rut, it is a rut that resembles nothing so much as the drainage strip dividing traffic on the Pennsylvania Turnpike.

It is with the greatest reluctance that I must pass on to the next subtopic without developing this one further. Let me add merely with Henry Adams the profound truth that "A teacher affects eternity." Such a Promethean accomplishment cannot be made by anyone at the mere periphery of things.

There are many additional reasons why students do not go into college teaching. I will offer only one other, selected largely because I think it is usually overlooked. The college teacher, I believe, represents a kind of father image. The student—even the good student—may well become so impressed, if not so overawed, by the professor's erudition and wisdom that he cannot picture himself as ever assuming the same role with comparable effectiveness. James Henry Morgan, to those of us who, as undergraduates, knew him only in his last years, was an Olympian

figure of austere proportions. We certainly never thought of ourselves as reaching any such eminence.

I remember a rather pathetic episode in my own early years of teaching when a freshman came to me and said in substance: "My high school teacher told me one thing and in class today you said just the opposite. I have been taught to believe that the teacher is always right. What do I do now?" This one really staggered me. I wondered what I, a mere neophyte, had done to earn a place in the exalted Parnassus of the Infallibles.

Certainly I do not suggest that the teacher be any less knowledgeable, or that the student be any less impressed by, or respectful toward, his learned mentor. But don't forget, the teacher too was once only a student. In fact, if he is a really good teacher, he is still only a student. I suggest merely that you do not lose sight of reality in assessing your own capabilities.

Actually we know much more about why people go into teaching than about why they do not. I present to you as an interesting phenomenon the fact that of all the reasons emerging from a recent study of this subject, by far the most prevalent was the single fact that the individual was offered a college teaching job even though he had not sought one. In a sense, no act of personal will was involved. Next to this in importance was the student's becoming so interested in his major subject that he had an overwhelming urge to continue its study. Almost as important was a kind of missionary desire to make a contribution to society through teaching in the area of his particular interest. While I could list many other reasons, let me say merely that, as current research studies are completed, we may expect soon to know much more than now about what motivates a young man or woman to enter college teaching.

Another interesting and relevant phenomenon is that, while a majority of doctors, of necessity, know that they want to prepare for medicine by at least their freshman year in college, a very high percentage of college teachers do not make a final commitment to teaching until they have been out of college for a year or so—some of them in secondary school teaching, some pursuing graduate study, some in quite unrelated occupational pursuits.

Now, having given this phase of my subject rather short shrift,

I want to turn to the somewhat more philosophical question of who should go into college teaching. I understand there is tradition in the legal profession to the effect that A students become the teachers, B students become the judges, and C students make the money. Regardless of its validity for the legal profession, I can assert with some pride that a substantial percentage of our college teachers are drawn from the elite corps of A students. We must not overlook the fact, however, that undergraduates with B and even C averages can qualify for graduate study and ultimately perform effective service in college teaching.

The last thing I should wish to do is "high pressure" anyone into considering a career in teaching unless he is well adapted intellectually and psychologically. I think nevertheless that too much emphasis can be laid on recruiting only the A student—or to put it another way, seeking only the ideal teacher. Many of the books and articles I have read on the subject set such high standards for the teacher that, if we were to take them seriously, most of us in the profession would begin looking for some dark corner to conceal our embarrassment.

A wise old sociology professor was once asked by a class of coeds how to go about finding the ideal man. His reply, I think, has a certain relevance here: "Never go looking for the ideal man, my dears," he said. "A husband is a lot easier to find." While you might not get to dangle the coveted key of Phi Beta Kappa from your waistcoat, this does not necessarily mean you could not make a good college teacher.

I doubt if any educational discussion is complete without a quotation from the late Charles W. Eliot. Therefore let me comply with tradition by the following remark attributed to Harvard's most quoted president: "Two kinds of men make good teachers—young men and men who never grow old." The good teacher, I sincerely believe, must have drunk deep from the fountain of youth, if not from the Pierian spring. The resultant spiritual intoxication is evidenced in the teacher's enthusiasm for his subject. It is evidenced in his insatiable curiosity. It is evidenced in his interest in his fellow human beings. It is evidenced in his desire to stimulate others to follow in the paths his own inspired footsteps have trod.

The teacher is perpetually young because this is an endless quest for the elusive Grail of truth. He is perpetually young

because of his real and abiding interest in molding the young minds which are entrusted, for however brief a span, to his direction. Some of you may remember the passage from the *Divine Comedy* where Dante hails Virgil as "master" and Virgil answers: "I will be thy guide." In this type of leadership or teaching there is a constant renewal, if not a rebirth or palinogenesis. It is the person who can answer with Virgil, "I will be thy guide," who should go into college teaching.

I have already in part covered the final point I wish to make in this summary. From the words of all of my predecessors in this series you may have constructed a picture of what a career in teaching is probably like. Certainly it is not a life of unalloyed pleasures. In a recent issue of *College English* the poet-teacher Theodore Roethke, who describes himself as the "oldest young poet in America," meditates on his last class as follows:

All the lies I've told my own energies trying to convince myself I was teaching you *something*! Twenty times a day I ask myself: Are you really worth it? And the more I ask the more I lathered . . . , before Thursday classes, chasing after examples like a greasy stackrat, learning passages by heart only to forget them when I got there, beating my off-stage beat to death, schmaltzing all day long—a high-speed pitch artist, a sixteen-cylinder Mr. Chips, wide-open Willie (just look sad and he'll change the assignment)—I ask you, is that the way for a grown man, and me past thirty-five, to make a living?

By no means can every teacher remain perpetually inspired and youthful. In fact it has been said that there are three stages in the college professor's career: The first stage is when everything he says shocks the students, the second stage is when nothing he says shocks them and the third stage is when everything they say shocks him.

But taken all in all—and certainly this is what a summary must do—the life of the college teacher is almost uniquely rewarding. As long ago as the days of Alexander of Macedon we can read: "I am indebted to my father for living, but to my teacher for living well." In no other profession can a man find the excitement of being in the main stream of human thought and yet enjoy the fascinations of its innumerable tributaries. In no other profession can he remain young with the young, and yet partake of the rewarding experience of nurturing others into

productive maturity. In no other profession can he so effectually blend freedom with responsibility in the pursuit and promulgation of the eternal verities.

But I see that James Henry's twenty minutes are nearly up, which means that mine are too. Though I cannot hope to have saved any souls, much less recruited any teachers, I wish I could have had time for a few more personal observations. I should like to tell you why I entered college teaching and why, despite occasional temptations to wander afield, I am still here. I envy my predecessors in this series the time they had to tell about some of their great teachers at Dickinson, about some of the experiences they had in their own classrooms, about some of their failures and some of their unforgettable successes.

But perhaps the simplest way to restate my own commitment to college teaching in this summary to the James Henry Morgan Lectures is to read you a brief episode from John Gould's delightful essay entitled "And One to Grow On." It goes like this:

In John Gould's town they like to tell about the time the minister asked all the congregation to rise who wanted to go to Heaven. All but one man rose. Then the minister asked those to stand who wanted to go to Hell. Nobody rose. The puzzled parson stared down at the non-co-operator and asked where he wanted to go. "Nowhere," said this stalwart son of Maine. "I like it here."

THE BASES OF TEACHING METHODOLOGY

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WHEN the last word has been said on the question of methodology, a wise saying will still be true: "Good schools are the result of good teachers." We have all had the exhilarating experience of working under good teachers and we know that no two of them function exactly alike. This is possible precisely because teaching is an art—and art reflects the personality of the artist. Given the same piano and the same scale of notes, one pianist may play a recognizable tune but another may inspire us. The first is a hack: the second is an artist.

Careless observers of good educational methodology remark that it is all common sense—a common sense, we might add, that is not too common. It is like watching a skilled magician with a rope trick: it looks so easy, but if he tosses us the rope we are all thumbs. Yet both music and magic are simple fields to master in contrast to teaching because the instruments appropriate to them respond readily to the artist's will. In teaching, however, we achieve results only through the instrumentality of our students, and each of these varies in intellect, in emotional response and in will. Our difficulties are therefore compounded.

In teaching there are three entities of importance: the teacher, the student and the subject. Effective methodology, effective artistry, results from the happy blending of all three.

The teacher's personality will determine his use of methodology. If he is interested in ideas and in youth, he will be equally at home with his books and his students. If he is well adjusted to reality, the classroom will be simply his area of operation not his arena for compensation. If, in addition, he is imaginative and enthusiastic, his approach will be fresh and lively; his explanations will be enhanced by apt analogies and descriptions, and his varied procedure of lecture and discussion, of problem-solving and pupil projects will motivate learning. In the hands of such a teacher the so-called common-sense methodology is handled uncommonly well.

NOTE: Address given at a faculty meeting.

In other hands the same methodology could be lifeless, dull and ineffective because of the personality of the teacher. Perhaps he is phlegmatic—disorganized. Lessons are not planned. He reads the yellowed notes of yesteryear or blithely asks the class: "Where were we last time?" and takes up from there. For him to utter more than a tentative opinion would be professional suicide: every student in his own way is right. Unfortunately his popularity of today will turn to curses once the students sense that they have been cheated.

Perhaps another teacher is using the profession to find security in the power and control he exerts in the classroom. This teacher must be on top of every situation all the time. His word is law. Student activity, student thought is nil. Pupil discussions are at a minimum. Student questions are received as a threat—a doubt cast upon the teacher's knowledge. The atmosphere in this class is rigid; flexibility and variety are unknown. In this setting the students often learn all the words. They may even know the footnotes. Also, sadly, they often have no ideas and surely no love of the subject. This teacher sees the classroom as the scene of a battle between himself and the students, and happily for him the cards are wickedly stacked.

The second leg of the tripod on which is built effective methodology is the student. No learning can be achieved without his cooperation. In fact it is from an understanding of the dynamics of human behavior and the psychology of learning that all sound methods spring.

We must begin by recognizing that the student is the reason why we are in business. It is for him that we are working. Like ourselves, he is influenced by all the human motivating factors. He likes recognition, acceptance, basic security, some feeling of achievement. He is motivated by praise, by some little success, by a knowledge of results. He admires fairness and impartiality; he despises sham and hypocrisy. Like us, he winces under sarcasm and ridicule. He will not try twice if his first question or opinion is met with scorn or rebuff. He has all the potential for sin or virtue of any son of Adam. He is our biggest challenge—he can be our greatest glory. If we have gone sour on our students we have lost the *raison d'être* of our professional life, we are professionally dead. If, despite the disappointments and sad experiences we meet each year in some of our students,

we are still optimistic about youth, then it is from their basic learning process that we can learn our best methodology.

From the fluctuating nature of attention we learn to lecture in an animated way, with voice inflection, with occasional interruptions for questions, for blackboard illustrations or for pupil summaries. We never engage in a fifty-minute monologue replete with rhetorical questions answered by ourselves.

From the nature of memory we learn that meaningful material is most easily remembered—so we try to place class explanation of abstract material *before* home study. From a knowledge of the causes of forgetting, we follow an old maxim still good even in college teaching: *teach* a little; *review* a little; *test* a little; *teach* a little more; *review* a little more; *test* a little more.

From the psychology of perception we know that the individual can give meaning to symbols only to the extent that they are somehow meaningful in his past experience. This reminds us of the old adage to teach the unknown in the light of the known, and it reminds us in a special way in freshman classes and in foundation courses that ours is the responsibility of establishing the apperceptive mass of the future.

From our knowledge of how concepts are formed, we learn to go slowly with the abstractions that must be learned—turning them, analyzing them, discussing them in all their facets. Only in this way can the student strip away the accidentals and come to the essence which is the concept or idea. It would take an unusually bright student to grasp a new and difficult concept after one brief statement.

Similarly we know that skill in judgment and reasoning can be attained only by practice—hence the need for assignments that challenge the student to weigh and consider. Hence also the need for that crackling interchange among students and with the professor wherein new ideas are verbalized and tested in the crucible of class discussion.

We know, finally, that learning will follow only pupil self-activity. We will therefore keep our students busy at meaningful tasks—solving problems related to our particular field; devising new methods of approach; developing fresh viewpoints; reading widely; writing creatively; doing constructive undergraduate research. In all this we shall hope to develop a spirit of independent, constructive scholarship that will uncover and

encourage the scholar of tomorrow. Above all, we must resist the temptation to do everything ourselves. There is an old saying: "If after teaching, you feel dog-tired, it is probably because you barked too much."

The third leg of the tripod is the subject we teach. This too has its effects on teaching methodology. Obviously the immediate purpose of the college is the intellectual excellence of its students. This means that we are striving for student knowledge that goes deeper than mere facts. We want an understanding of the implication and application of the facts as well as a critical appraisal. Therefore the teacher's scholarship must precede student scholarship.

The good teacher's knowledge is unique. He probes deeply into his subject but never loses contact with the surface level of his students. From the depth of his own knowledge will come those brilliant flashes, those meaningful asides, those still unsolved problems that whet the appetite of the students for more learning. And by keeping in touch with the level of his students his knowledge takes on a second dimension—that of being consciously aware of the difficulties, the snares that await those who will follow, as well as the discipline they must practice if they are likewise to arrive at truth.

These then are the bases of good teaching—a teacher at once in love with youth and with learning, happy in his profession, at peace with himself and reality about him, energetic, selfless, imaginative, creative, never so satisfied as to shun new approaches and ideas, eager for improvement even to the point of seeking criticism. This is indeed a tall order, but then teaching is not easy. Only two classes of people have ever claimed that—fools and students.

THE NEW MAN

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SINCE the successful launching of an earth satellite there can be little doubt that we live in a changing world: it is time that we look at man in relation to that world. If the world changes, does man change along with the changing environment? Is there an evolutionary process going on within man that is more than biological in nature and that potentially transcends the whole process of change as we have known it up to the present time?

The newer discoveries in the field of physics have led us away from the older atomistic approach to scientific procedure, in which the basic or primary thing is an element, in the direction of the organismic system in which wholes or patterns are basic. In biology the basic fact is the organism as a whole, not the cell; in psychology it is the mind or personality as a whole, not the sensation or individual response. The whole man in relation to his total world is our present concern.

The behaviorist sees a single element; he dwells exclusively on it, ignoring the context from which it has been taken. The physicist ignores all subjective experience as far as possible; he reads a scale or watches a needle. However, a method is not good or bad in itself: it is good if it is properly adapted to the essential phases of a problem and the material of the problem. It is bad if it lacks regard for the essentials. A good procedure in one science may be useless in another. When I say that I have seen a book, I am including in the expression not only the book seen but all of my sensory experiences with books. The meaning of book in terms of the book seen and my interpretation of it through experience may be quite different from what the book is and equally different from what it means for the other fellow, whose experiences have differed from mine—but the book is the same regardless of our experiences with it. In this situation, then, it is sound scientific procedure if we eliminate experiences with books and look at the book itself, because the book is the one thing that is essential to the total situation from a scientific viewpoint.

Now let us begin to look at man from this viewpoint. A man approaching at a considerable distance appears small: when he is near at hand he may prove to be quite large. Regardless of what his actual size is, his proportions and size do not differ when he is distant or near at hand. He is the same person and of the same size, regardless of distance. The physical object remains constant, while experiences vary according to accidental conditions. We learn however through experience that man does remain constant in size. Such constancy is the product of learning. In time our repeated experience with distant and approaching objects leads us to an understanding of their real size or meaning. It is probable that no experience escapes from the influence of meaning in this sense.

From the earliest time man has reacted to his environment; perhaps it would be more accurate to say that there has been an interaction of man and his environment. At least he has attempted to come to terms with his world as he understood it. As experience leads to new meaning, man progresses.

For many centuries the earth was regarded as flat. Anyone could see the edge of the world: it was the place where the earth and the sky met. Few questioned this conclusion; it was accepted by the best minds. Since the experiences of man were restricted to the flat earth that he believed to be the whole pattern of existence, he created institutions and invented conveniences that enabled him to exist in the world as he knew it. His religious, social, economic and political life were essentially configurations or patterns that he found when he interpreted his experiences and discovered meanings in terms of a flat earth. Man looked at the world and developed meanings that were the basis for his culture. The culture in turn provided the stimuli to which he reacted. Each influenced the other. But man is capable of looking at a pattern in his experience until he sees that pattern as it is. The experiences take on meaning that is related to things as they are regardless of the situations that provide the background. He looks through experiences and background to see the thing itself. Eventually he looked at the places where sky and earth met and suspected that he had not separated optical appearance from fact.

He went to the end of his world and discovered that what appeared to be a barrier was in fact not the end but the beginning

of a new world. Step by step he learned through experience about this new world, until he found new meaning that required him to formulate an entirely new picture of his environment—an environment that had been there all along, not one that he had created. His experiences finally led to the conclusion that he was living on a round world. The old meanings began to pass away and new ones grew out of man's experiences in his new environment, until he had a new world.

Then began the attempt to look at the environment for the purpose of finding ways and means of coming to terms with it. This resulted in the discovery of countless numbers of modern conveniences. Since the earth was now much larger than it had been believed to be, distances were much greater and people felt the need to travel faster. As a result of the desire to go to far places faster and in comfort, such things as steamships, railroads and automobiles were developed. To communicate better, telephones, telegraphs and postal systems were brought into being. Every phase of our civilization was touched and changed; a new culture began to emerge, a round-world culture, with religious, economic, political and social institutions to match the kind of world that man saw as he developed meanings from his experiences in the round world.

Many people regarded the round world as the final answer to the problem of environment. They saw the limits of this world clearly. One could go a short distance beneath the surface of the earth and erect buildings above the surface. Man was earth-bound, an inhabitant of the gaseous layer that surrounds the earth. Apparently there was no possible chance to escape this environment.

Someone suggested that it might be possible to fly: all arguments in favor of the theory were considered far-fetched, visionary and impossible. Then a few people insisted on looking into the matter; they thought they saw ways of leaving the surface of the earth in sustained flight. They tried to fly; a day came when man left the surface of the earth in flight. He was no longer earth-bound. As had the earlier man who passed the place where the earth and sky seemed to meet, so man again passed beyond the barriers that had restrained him and emerged into a new environment.

He looked up; there was no barrier in sight, nothing to limit

or to restrain him. He looked to his right and left, ahead and to the rear; then he looked down in the direction of the earth from which he came and it became clear that he was in a spaceless, timeless universe. He discovered that he did not have to die to enter eternity: he has been and is living in eternity. Man has eternity and infinity for his environment. There are no barriers to restrain him; there is eternity awaiting exploration.

When one looks back it becomes apparent that the only barriers to human progress that have actually existed have been those that were created by the human mind; the barriers did not exist in the environment at all. By looking at the environment, by experiencing it and interpreting the experiences into meanings, man progressed through various stages of mastery of the environment to new levels of culture.

There appears to be a process in man's vision of the eternal processes in the environment that is of an on-going nature. The progress from the flat-earth view of the environment to that of a round earth and now to a cosmic view is progress on increasingly higher levels. Since man has managed to adjust himself and to make use of nature on each of the levels known up to the present, it would be reasonable to anticipate that he can do so again, with startling results in terms of cultural change.

Some people have decided that the end of the world is at hand. This is true, but not in the sense usually accepted. This is the end of a cultural age in which the world view has been brought to an end, not the end of the world as a physical object. Such changes are usually accompanied by turmoil, a certain amount of chaos and considerable pain. The birth pangs of a new day in civilization can be as disturbing and as dangerous as those of the birth of a human being. We are emerging from an environment limited by the world as a physical object to discover that we have lost our mental chains. Like a small child that has strayed from its parents and is lost and frightened, we are about to break into tears of despair at a time when old restraints have been removed to give us eternity, infinite opportunity and a new civilization of amazing promise. With the old barriers gone, there is no end to what man can do, for he has always been able to come to terms with his environment as he sees it.

What man does in his environment, new or old, is the factor that determines the kind of cultural development that we shall

have in the future. Or perhaps we should say that the interaction of man and his environment, as he understands it, determines the nature of his culture. Man's understanding has not always coincided with what later seemed to be factual, but he explored his environment as best he could in the light of his knowledge, with the result that there have been several fairly distinct periods of cultural development. To understand man in any period, we must seek an explanation of him in the events in which he has been involved, for the creation of meaning is the result of a process of events.

The earliest stage of development, sometimes called primitive, was the period of man as an individual. During this period he had freedom to move about, largely because there were few people in the world compared to the present population and because the speed of communication and transportation was slow.

With the industrial revolution came increased population and technological development. With the increase in population came the necessity for laws to govern the movements of people. When there is only one individual or family every mile or two, there is not the same need for paved streets or traffic laws that there would be in a large city or industrial area. The presence of a large number of people makes it necessary to determine which side of the street people shall walk or ride on, in order that one may go down the street with any degree of safety at all. Laws and restrictions have been enacted to secure orderly processes in everyday social, political, economic and religious life. This has resulted in the development of the social man as compared to man as an individual.

The flat earth with its limited dimensions did not place a premium on speed, so flat-earth people were individuals. When the earth was found to be round, distances were much greater, the world was larger and dimensions were enlarged. To come to terms with this larger world, man had to have more speed in transportation and communication, with the result that he became less of an individual and more of a member of society. The change from the flat-earth culture to the round-earth culture not only changed man from an individual to social man but it made him a different kind of man. In other words, man is not fixed or final in his totality: he is a changing creature. He has

changed the nature of his culture and he has been changed by it. If flat-earth man was an individual and round-earth man is a social creature, then man living in the cosmos must become cosmic man with a cosmic man's culture. Perhaps this product of the cosmic environment may become the socio-individual, as contrasted with man as the individual and man as the member of society.

There is a temptation at this point to conclude that man is now ready to become moral man or spiritual man, but this is probably based on wishful thinking. The changed concept of the universe in which man progressed from the round-earth to the cosmic concept justifies one conclusion, namely that man changes as the result of his interaction with his environment; consequently we may conclude that he will emerge from the cosmic concept as cosmic man and with a cosmic culture. This does not mean that he cannot become moral or spiritual man: it simply means that he does not necessarily become better or worse from the standpoint of ethics and morality—he may or may not do so. He has a certain amount of choice in the matter, a bit of freedom to become good or bad independently of his immediate environment, for he has within himself the elements of and the essential materials for progressive creation. If he does not accept his role as creator of meaning on increasingly higher levels, he will not only fail to come to terms with his cosmic environment but will probably destroy himself through his socio-technological world gone mad.

Each new age has had to arise out of the old. Many people have attempted to prevent change, preferring to retain the known qualities of the old rather than to face the uncertainties of the new. This has resulted, as a rule, in a certain amount of chaos, similar to that which we are passing through now, but out of the chaos has come a new culture and a new man, because man has within him qualities, characteristics and powers that make this possible.

We now seem to be justified in answering one of our original questions: "If the world changes, does man change along with the changing environment?" Our answer seems to be reasonable when we conclude that the interaction of man and his environment as he understands it has produced change in the world, and man has changed as he has seen the new view of his world.

The second question that we asked ourselves remains for consideration: "Is there an evolutionary process going on within man that is more than biological in nature and that potentially transcends the whole process of change as we have known it up to the present time?"

Many people will be quite happy with the prospects for cosmic man, for the practical and material progress possible to him are greater than has been the lot of man in any period of the past. Surely cosmic man will achieve a remarkable cosmic culture if he does not destroy himself through his uncontrolled mental cleverness. Man must be more than process, more than cosmic man, for he is not only the man thought about in the interaction of man and his environment but he is the thinker who thinks about himself and the process. This gives him a unique relationship to the interaction process; it places him within it as the man thought about and outside of it as the thinker. In one he is bound to the process: in the other he is free to reach up to the ultimate reality from which he receives and in which he has his being, independently of process.

To get to the heart of the situation, we need to begin with man as a part of creation and at the same time the possessor of creation within himself. There is in the tiny cell that represents the beginning of the new individual all of what the individual will become and part of what the generations that follow him are to become. But it is not the initial cell that is of the greatest importance: it is the man that is to be as a total personality that is of real significance.

The cell develops and is born into the world as an infant; it is alive but not aware of its environment to any great extent for some time. One might refer to this stage as that of physical being, for the child is not conscious of self in relation to anything except in the simplest and most fundamental way, although all the stages of growth and development that the child will go through are there. Gradually as physical growth goes on there is the appearance of intellectual development. This phase of human nature is obviously natural. From the beginning there is something that pulls and pushes man upward through physical and mental growth to adult stature. However, it is not enough to be grown up physically and mentally. All creatures have the capacity to mature; all become adults physically and within

the natural limits of their species mentally. Man alone develops intellectually to the point where as mind he is capable of thinking of himself as man. This is the point where he ceases to be animal and becomes man. Here he has the privilege of accepting his destiny as the means through which progressive creation takes place in the world. Creation of meaning is his task. If he fails or refuses to create new meaning, he can bring his age to an end. Or by progressive creation he can usher in a new age. He does this, not as man interacting with his environment, but as man the creator of meaning, as man who contemplates man and comes to conclusions about him and his cosmos.

Man the creator of meaning looks at his environment and finds that everything when examined carefully has plan, organization and meaning. There is chaos in nature only where man fails to find the meaning that is there awaiting the moment when he shall see the familiar thing for what it is or for what it may become. The falling object had to be seen millions of times before it was seen as an example of the phenomenon that is called gravity. The seeing of gravity brought meaning that led to order—order that had been there all along but had been unseen and consequently had no meaning. Man is the bridge over which meaning travels in order that it may be recognized for what it is.

But that is not all of the significance of meaning. Meaning leads to creation. The old familiar objects that have been in sight all along have a peculiar quality when viewed by man the thinker. For example, when air, coal and water are put together in the proper relationship to each other, something new is created, nylon. This is the peculiar quality of known objects; they may be used in the creative process to produce something new. Man the thinker uses meaning to produce or create new objects in his environment. There is no end to what he may do if he looks at his cosmos through the eyes of faith.

To use faith as a basis for creation is the supreme achievement that leads to ultimate reality. To do so, however, requires a man who is more than a physical and a rational or intellectual being. Many people have been fully matured physically and mentally but have been evil and destructive influences in the world. A brilliant mind is not enough. There must be other qualities present if man is to rise above himself as physical and mental man to become the total man that represents creative

man as opposed to destructive man. He must become moral man. Man the thinker, the discoverer of meaning, must become moral man to save himself and to fulfill his destiny as a creature made in the image of God. The power by which man becomes moral or total man is that of God.

When man looks at the vastness of the universe and sees that every element in it appears to have meaning, he becomes humble and meek before its grandeur. His humility in the presence of the majesty of creation removes the barrier between man and the Creator and lifts him up to ultimate meaning, the ultimate reality. Now he looks at the whole of creation through the eyes of faith, confident that if he seeks meaning he shall find it. He now transcends both subjective and objective meaning, because he has reached self-affirmation. Perfect self-affirmation is reached through participation in universal or divine affirmation, which is the originating power in every act. This is the power through which man preserves his being; it is the power of God. Man does transcend the process of change through having his ultimate being in God. Through this process cosmic man becomes moral man, the new man.

A TYPOLOGY OF STUDENTS

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IT has become increasingly evident that a competent scholar must follow the canons of scientific method. All scientific investigation must start by classifying the objects of study. There exist many lacunae in the behavioral sciences. With the increased emphasis placed on *production* of more scientists and technicians, it behooves the behavioral scientists to bring under academic scrutiny the esoteric area of student culture. More than lip service, however, must be given to this important field of research: such investigation must be accomplished through the methods of science, i.e. careful definition and rigorous measurement. Toward this end, I humbly submit the following *constructed typology* of students. It is hoped that more competent researchers will remove this study from its present level of "arm-chair" hypothesizing.

TYPOLGY

The Utilitarian: sometimes called the "what's in it for me?" type.

The Madison Avenue: the student who works the college on his way through.

The Plumber: seeks to gain knowledge in an effort to withhold it from others. Exhibits a craft-guild mentality.

The Spatial-Temporal Student: takes up time and space.

The Do-It-Yourselfer: why bother with attending class? I can get it all by myself.

The Do-Gooder: motivated by a desire to foul up the lives of others.

The M.A.: considers the university as a M.A. (Matrimonial Agency). Attends school in an effort to find a rich spouse.

The Ph.G.: from the Yiddish, "*Papa Hatt Gelt.*" [Father has money.]

The Thing-to-doer: everybody else is doing it; why not me?

The Rebel-Critic: compelled by his revolting nature to dissent.

Two sub-types have been pin-pointed—

- a) The Hobohemian: noted for his slob-like characteristics.
- b) The Professional Critic: avid in his criticism of every idea except his own. This type is usually devoid of original ideas.

The Sniveling Snob: if it's popular, it can't be good. In later life this student usually remains childless.

Two sub-types can be isolated—

- a) The Dilettante: pursues esoteric knowledge in the hopes of appearing on a TV quiz program.
- b) The Professional Liberal: champions every unpopular cause in an effort to be different. Is very conformist in his nonconformity.

The Intellectual: engaged in the pursuit of knowledge in an effort to create knowledge. An extremely rare type in every age.

Perhaps the reader can recognize similar types among his faculty colleagues.

THE GREAT DEBATE: WHO KNOWS HOW TO TEACH AND WHAT?

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IN an article by Professor Granville C. Fisher in the October 1957 issue of this journal there are stated certain propositions which led me to clarify my thoughts upon a subject to which I had until then paid but little attention. They helped also to crystallize a more definite attitude toward the much wider and more important question of the relative place in education of the discipline, or subject, of teaching methods, to which I have given the name "methodism." Why I have done so will become clear near the end of my remarks.

The further in the article I read the less I was able to escape the feeling that it treated of much more fundamental questions than the rather simple one suggested by the title: "Lecture Methods in the Classroom and on the Platform." Underneath and around the simple question persist the more basic ones of educational philosophy and the purpose of the school as a social institution. I soon became convinced that not only were Professor Fisher's major propositions highly questionable, if not demonstrably invalid, but his evaluation of the non-"methods" professor was a long way from correct.

This conviction, together with a temptation to write an article in opposition, as it were, to Professor Fisher's, I expressed in a letter to the editor. I thought it extremely generous of him to agree to read it if I wrote one. I was still further fortified in my resolve on reading in the December issue of the *Bulletin* an article by Professor Robert E. Egner on somewhat the same topic, which implies that non-"methods" professors teach "mere compilation" of knowledge, force students "to memorize the professor's biases" and play "verbal pingpong" with them in examinations. It is there also suggested that non-"methods" professors are authoritarian and not modern.

As for Professor Fisher's remarks, what struck me most forcefully about them is their canonical and even sepulchral

tone. They display a penchant for cold sermons and read more like a schoolmaster lecturing—not lecturing to, but lecturing—his unreformed pupils than a professor addressing himself to professors. They reveal an overconfidence in the relative place of “methods” in the total scheme of education. They play down learning and culture, at a time when learning and culture need more than anything else to be uplifted in this country in order to enable us to grapple with the many grave problems in which we and the rest of the world are caught up.

The roots of this mentality, it seems to me, go deep into the pragmatic theories popularized by Professors John Dewey, William Kilpatrick and Edward Thorndike. Themselves a by-product of a climate of opinion, produced mainly since the days of Andrew Jackson, the theories in turn fed the climate by rationalizing it and sheltering it from criticism. In addition, with Hegelian dialectic as a tool (Dewey was a great admirer of Hegel's) pragmatism claims that the human mind works mechanically and approaches and solves problems in the same way. From this position, pragmatism appropriates to itself the right to teach a “science” or “technology” of the psyche to anyone who has hopes of teaching or is actively engaged in it. For no one, according to this argument, who does not understand the mechanics of the mind in the act of learning—whatever his professional knowledge, experience or ability—can teach. No one, in other words, who does not possess that knowledge can stir up, can set in motion, can motivate the mind to learn. The fact that real life refutes this mechanistic theory would appear to its adherents to be irrelevant. This is an unusually fine example of the observation that a person's perspective is determined by his objective.

As for “methods” as a profession, it has, I am convinced, been taken entirely too seriously. No single set of “skills” exists that helps the mind to learn. Rather than mechanical and uniform, the human mind and personality vary widely. They vary virtually as widely as people's fingerprints.¹ So that, far from a mechanical affair, responding to mechanical stimuli or teaching “methods,” learning is a highly individualistic process, responding to the greatest variety of behavior and personality.

¹ Roger J. Williams, “Chemical Anthropology—An Open Door,” *American Scientist*, March 1958.

I incline to the view that "methods" of teaching are autonomous neither of the professor nor his professional specialty. They possess no self-generating creativity of their own. Anyone who fails to take cognizance of this is, in my judgment, incapable, like the penguin, of leaving the ground. That professors of one discipline should claim a right to be the professors of professors is extraordinary in more ways than one.

II

Turning to the more specific points raised in the article in question, it is not difficult to see that they rest upon a philosophic base of pragmatism. The first of these concerns the "how" and the "what" of teaching. People sometimes make the questionable assumption, declares the author, that if a man knows his subject he is able to teach. He calls this assumption a "grand presumption." Automatically this throws the "subject" professor on the defensive. In posing the question in this way he is being asked: *Quo Warranto?* By what authorization do you teach? What makes you think you can do it?

Putting it in a different way, however, one could ask: by what warrant is a professional man's ability to teach his profession questioned? A surgeon's ability to teach surgery is not normally questioned. Nor an artist's to teach art. Why question the ability of others? I contend—and experience will, I think, bear me out—that given a group of students with the right attitude and the ability to master some department of knowledge or affairs the professional man with a feel or taste for teaching can teach. Taste is not only in the mouth and "feel" not in the hands alone. There obviously is more to teaching than knowing how to teach, for no one can teach what he does not know. Even professors of "methods" must, I dare say, know *their* subject well to be able to teach it well. "Methodists" seem to miss this point, because in the way they pose the entire question of teaching they imply that anyone can teach who can read if he has also learned the set of "skills" they claim can stir the mind to learn. In sum, it can be safely assumed that members of the professions are by and large capable of teaching their professions. Some *do's* and *don't's* there undoubtedly are. But they call for no imposing schools of "philosophy" or "science"

to justify their employment. "Methodists" miss the point too in thinking, as they infer, that brains grow on mulberry bushes.

The second of the points concerns certification of college professors. This, I confess, I never heard raised before. Grade and high school teachers, we are reminded, "must be certified as competent in the skills required for the transmission of a body of information," but not college professors. If I read the article right, this is meant to draw attention to a weak, not a strong, feature of higher education. Inferentially Professor Fisher is saying that professors (all but "methods" professors, I assume) should be certified in "skills." With this proposition there are several things wrong. For one thing, teaching is a problem neither in mechanics nor vocational "skills." For another, university teaching is not a problem in the *transmission of information*. It is a process, rather, by which students are encouraged and helped to do two things mainly: (1) to try to adjust their thinking to the existence of complex human and natural problems and to an understanding of their correlations, and (2) to wrestle with them and try to solve them and, in so doing, develop what creative potentialities they may possess. These are ends altogether different from transmitting information and in order to accomplish them mechanical "methods" must of necessity be ruled out.

One can agree with Carleton University's President Claude Bissell, who says that university teaching is first and foremost "an attitude toward knowledge."² One must question too, I think, the usefulness of teacher certification in "skills" and in little else—mastery in a department of knowledge or affairs, for example. Teaching will, I venture to predict, never be accepted by the public and the universities as a profession until teachers attain to a professional man's mastery of a professional subject. If ever it became useful to certify college and university professors for teaching, it would not be in "skills" but in professional competence and accomplishment. Certification agencies would then have to be more broadly based than is at present the case with state teacher certification bodies. Their memberships would have to be made up of representatives of the publicly-

² Claude Bissell, "The Function of a University," *What the Colleges Are Doing*, Ginn and Company, No. 110, Winter 1958.

accepted professions, of which the representative of "methods" might only be one. But can it truthfully be said that professors are not certified to teach?

I submit that by admission to the higher degrees, especially to the degree of doctor of philosophy, professional (graduate) schools certify their graduates to be capable of teaching on college and university level. Seriously to bring this into question is to stir up a hornet's nest. It could very easily lead to a kind of "cold war" between the pro- and anti-"methodists" and to other deleterious effects upon education generally. It would of course automatically, as if by a chain reaction, bring into question the ability and right of "methodists" to teach in a university.

It would seem to me to be necessary, for the purpose of methodically promoting the raising of the minimum level of professional instruction in institutions of higher learning, to follow the example of the engineering societies. Their practice of regularly inspecting college and university departments of engineering for both teaching standards and professional standing of faculty is commendable enough to be copied by other professional societies, such as the Modern Language Association, the American Historical Association and similar associations. To found a national interprofessional society of holders of the degree of doctor of philosophy in any department of knowledge or affairs—to be known as "The Ph.D. Club" or "The Ph.D. Society"—should prove useful for the purpose of advancing, under the law, the professional responsibilities and privileges of its members.

What is a university? In calling attention *de novo* to what seems a fundamental question, Professor Fisher undoubtedly meant well, but I think he is wide of the mark in stating that defining a university as a community of scholars de-emphasizes teaching through omission of any mention of it. To me this is very much like saying that the men who drew up the Constitution of the United States de-emphasized virtue and morality because they failed specifically to mention these qualities. If this is a point of view held by the "methodist" school of thought generally it is not difficult to see why they are hardly aware of what Albert Wiggam in his book "The Marks of an Educated Man" calls "the size of their own 'probable error.'" Omission

of the word "teaching" from the definition of a university by no manner of means proves that teaching is, or ever was, de-emphasized in a university's over-all functions. On the contrary, the university never has been anything less than a *school*. Always its main business has been *teaching*. This has been true practically everywhere and at all times, and nowhere more so than in the United States. If anything, as one not uninformed observer states, many of our colleges and universities rather than look upon their faculties as communities of scholars view them as so many employees.³ Nor are scholars, by definition, people who do not teach—people who live in a rarefied atmosphere of imaginary ivory towers, far from the madding crowds, far from the hurly-burly of life, out of touch with the realities of life that overtake and oftentimes overwhelm mankind. First and foremost scholars are teachers. They are, however, teachers *plus*. Scholars teach—but they also study and create. They perpetually add to the world's knowledge and to an understanding of its affairs. It is this that sets the college and university professor off from the schoolteacher. Lucky are the universities—and their students—that make a practice of hiring scholars. And unlucky are those—and their students—that do not.

I am convinced that in overstating their case by continually harping on the theme of "Oh, what poor instructors are college professors!" professors of "methods" have done their cause and that of American education in general more harm than good. It should now be possible, after some forty years of controlling public school education and teacher training programs, to examine "methodism" and Deweyism historically, in the light of experience, to see whether their theories have stood up and how the results of their work compare with their claims. Someone with time and inclination—and money—should write a book about it, as a social movement or fad in twentieth-century America. Or perhaps, as an anti-intellectual intellectual movement, for the spokesmen for pragmatism and Deweyism were not for the most part "doers" but "thinkers." In the meantime, we should not be unmindful of what a good many persons have already noted about the cumulative effect of an over-emphasis on "methods" and de-emphasis of substantive teaching upon America's intellectual and emotional ability to steer a course

³ Edgar Cumings in *School and Society*, 28 September 1957.

between the rocks of Scylla and the whirlpool of Charybdis in this our age of turbulent domestic and international maladjustments. I am fully prepared to admit that anybody can get a set of facts to prove his point. Nevertheless I should like to cite the statements of several people with which I tend, in the main, to agree. If the "methodist" conception of the whole thing is correct the theory ought by this time to show better results.

Dr. Mervin Kelly, President of Bell Telephone Laboratories, states (*New York Herald-Tribune*, 27 October 1957) that the quality of science teaching in our high schools is low and basic subject matter is all but lost. And he adds that those in charge of teacher education have isolated themselves from the ever-expanding knowledge in science. Admiral H. G. Rickover has been a steady and constructive critic of the same and similar shortcomings. *The Economist*, in its issue of 23 November 1957, made several trenchant observations in connection with the report to President Eisenhower of the Secretary of Health, Education and Welfare. Many Americans have had a sinking feeling for a long time, it asserts, that despite the fine buildings and equipment their education leaves much to be desired in the way of content and quality and that the nursing of the child's psyche seems hardly worth while since the majority of their countrymen are no better behaved and have no higher sense of morals than other peoples. On 15 December, Vice President Richard M. Nixon pointed out that a great many of our schoolteachers do not measure up to the qualitative demands of mid-twentieth-century life. The President himself has called upon the people in their home towns and cities to scrutinize closely their school curricula and standards. In the *Yale Review* (Winter 1958), a very keen student and admirer of American life, Professor D. W. Brogan of Cambridge University, suggests that the first necessity of this country's survival is better *educated* schoolteachers and that the neglect of the abler student has done wrong to the nation.

We are not too wide of the mark in stating that what this country needs is a renaissance in education. Perhaps one solution is a heavy re-invigoration of educational administrations with representatives of the professions. Another is a system of

periodic reviews by state legislatures of the more important administrative decisions of departments of education to act as a kind of counter-balancing weight to the natural tendency of administrative bodies to become policy-making bodies. A possible third is to convert the higher educational administrative posts from appointive to elective positions. Many judgeships are elective, without doing injury to justice. Educational policy could then, like labor or agricultural or foreign policy be aired publicly. For myself, I should always be ready to maintain (I hope!) the liberty of debate which, it seems to me, responsible and devoted teaching (and learning) require.

As for the "methods" or "skills" of teaching and public lecturing, two examples which I picked out of Professor Fisher's article should suffice to disprove the claim to "scientific" rules of teaching. (1) To be effective, we are told, a professor will, after fortifying himself with a knowledge of the nature of human needs and motives, start his daily classes with a "sure-fire joke." Now this is not meant to be funny, I am sure: judging from the over-all earnestness of the article, it is meant to be taken seriously. Nowhere are we told why a knowledge of the nature of human needs and motives would dictate starting a lecture with a joke, unless we are expected to accept the injunction on faith. So far as I know, the best professors rarely ever make a point of joking as a matter of course. And is not habitual joking bound to backfire? The modern sophisticated student will not, I am very much afraid, let the grass grow under his feet before finding some pretty funny names for the professor who jokes all the time. What would the professor have to do who has nine or twelve recitations per week? How could he keep himself supplied with enough sure-fire jokes for every recitation? Would he not need an anthology of jokes? The good professor, I contend, will make much better use of his time. He will try, by setting the example, to create for himself and his department of knowledge or affairs a sense of dignity and respect. He will be thoroughly learned in his field, whatever it may be, since nothing commands respect more. He will be serious, although if he have a sparkling personality so much the better. If he has not the sparkle, if he cannot effervesce, other qualities should be able to make up for it—integrity, fairness, steering clear of

"fair-haired boys." College is, after all, like a place of employment, a place of hard work for the purpose of readying oneself for life.

(2) A good professor, we are told further, to be effective and to make his students sit up and take notice, will punctuate his class discussion with expressions such as "now this I want you to notice especially," or "get out your red pencil and underscore what I am about to say," or "if you get this one point to take home with you our time will have been well spent." This scarcely calls for any comment. I must however aver my doubts about students, no matter how good, who have need of such strange "intellectual" medicine.

A word about terminology. Professors of "methods" generally call their "skills" *methodology*. *Webster's New Collegiate Dictionary* defines an *ology* as a "science or branch of knowledge." Since "methods" do not appear to me to fall within either of these categories "methodology" seems a wrong name. "Methods" do however more properly come under the description of an *ism*, which is defined as a distinctive "doctrine, ideal, system or practice." For this reason I considered it more fair all around to substitute the term "methodism" for "methodology."

Winston Churchill observes in the second volume of his "History of the English-Speaking Peoples" that by the same events some people are dazzled and others appalled. The same may be said of theory. It ought to make a highly fascinating study—though human nature would not be changed one whit—to trace the metamorphosis of a hypothesis into an ideology.

III

After all is said and done, what is it that makes good teaching? I remember, after the war, reading a book on the subject by Gilbert Highet and another by Ordway Tead, and I remember how much impressed I was. And when I put the volumes down I recall thinking that I had read something very beautiful and inspiring. I knew then, as I know to this day, that teaching (and learning) had nothing at all to do with science, either real or fancied. I knew then that any man who wished to teach in a college or university had to have a big mind and to be of broad

and deep understanding, else he could not encompass the vast and profound experience of mankind and hope to learn from it. I knew also that he had to have a big heart and be perceptive of the things we call *human* and that he had, besides, to love and to cherish—like parents who truly love and cherish their children—the beautiful and good in man and what man has created out of his own pure mind and exalted spirit and has, with the helping hand of God, given to the world. And I knew too, if my memory serves me, that the university professor—or scholar or scholar-professor—was, despite his many faults, a true guardian of our western civilization. Then it was I knew, or thought I knew, that the true task of the professor was to analyze and to clarify, not the obvious, but the things and affairs that are not so obvious, and to try to penetrate first and foremost the deep, but no less real, world of man's passions and motives and only afterwards the hidden secrets of nature—the nature that is not his own.

The superior professor is a man of innate superior ability. The rest, who after much trying are constrained to be something less than that ought not be made ashamed. Like the physician, lawyer, soldier or businessman of less than brilliant abilities, the less than splendid professor fulfills his functions and obligations by giving his best to everyone and his very best to those few who show signs of that mental ability and creativeness to which people of the nicest discernment have given the enchanting name of "genius." As for "methods" producing either superior or good professors (or teachers), it is something that has yet to be proved. One way to prove it is to conduct a double-barreled survey to determine the teaching reputation of both "methods" and non-"methods" professors on every college and university campus where the two work side by side. It could be done by polling (a) faculty and administrative staff and (b) students and alumni. In addition, a good education and educational policy must have as a prime object the cultivation of virtue. Virtue, according to John of Salisbury (*"Memoirs of the Papal Court"*), rightly shapes the character of the mind. Now, can it be denied that teaching concerns, above all, the mind? I am afraid not. To hold to the belief that education is a sort of technology is like holding with the Brahmins that man can achieve deliverance

of the soul from suffering by purely mechanical techniques (Jacques Maritain, "Introduction to Philosophy").

Lastly, one may ask what ought to be taught in our colleges and universities—in any college or university anywhere? Placing the whole thing upon the broadest foundation of principle: only those things which mentally mature young men and women—and adults—cannot in the normal course of their lives learn elsewhere.

A POSSIBLE RESOLUTION OF THE CURRENT TEACHER-TRAINING CONTROVERSY

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A CONTROVERSY exists currently in educational circles between those who advocate a background in liberal arts for the prospective teacher and those who hold for the kind of training in formal pedagogy provided by the professional schools of education. Those who espouse the view that the prospective teacher should be trained in a liberal arts curriculum feel that the professional schools of education place undue and disproportionate emphasis upon the mastery of pedagogical techniques by the neophyte schoolteacher while slighting the content of the subjects he is preparing to teach.¹ Moreover some of these critics imply or openly state that the quality of training in subject-matter content offered by the schools of education is inferior to that available in the liberal arts colleges.

Defenders of the viewpoint that the training of teachers can best be accomplished through the medium of the specialized professional curricula offered by the normal schools, teachers colleges and schools of education, maintain that mastery of the formal aspects of teaching—those methods and techniques which allow the competent, professionally-trained teacher to stimulate in his pupils the desire to learn, and which permit him to communicate to them most efficiently the material they are to assimilate—is at least as important as mastery of subject-matter content. Further they contend that only the professional teacher-training schools have shown themselves to be fully cognizant of the importance of these formal elements of good pedagogy by equipping themselves to instruct the fledgling schoolteacher in their proper application. As to the claim that teachers colleges are poorly prepared to provide adequate training in the subject matter to be taught, it is needless to say that it has been vehemently contested. Thus the issue has been joined, and the opposing factions appear at present to have reached an irresolvable impasse.

¹ Marc Raeff, "We Do Not Teach Them How To Think." *The New York Times Magazine*, 26 January 1958.

The following discussion will address itself to a detailed consideration of one possible resolution of this controversy, a resolution which takes into account the various arguments and counterarguments advanced by the two antagonists and attempts to reconcile them through the formulation of an innovation in teaching procedure at the college level, one designed to be of equal suitability and value to the liberal arts student and to the inchoate schoolteacher. In addition to its conciliatory function, the proposal to be described herein also promises to provide the educator with a powerful didactic tool which should serve both to facilitate learning and to offer to the student an opportunity to acquire and to practice a variety of intellectual and social skills which should prove advantageous to him later in life.

As a possible, but certainly not a necessary, initial condition, the proposal advanced in this paper presupposes the abolition of undergraduate schools of education as such and their replacement by departments of education such as exist at present within certain liberal arts colleges. These newly-created departments of education would be established within the existing organizational framework of the liberal arts college. Operating within this kind of administrative structure, the departments of education would be required to modify and curtail their course offerings in order to eliminate, or minimize so far as possible, duplication and overlapping of courses offered by other departments within the college. Content and subject-matter courses would be assigned to the appropriate liberal arts departments. Borderline subjects such as the history, philosophy, psychology and sociology of education could be classified as liberal arts subjects or education subjects and assigned accordingly. In all likelihood, the departments of education would then find themselves concentrating their course offerings primarily in the areas of pedagogic technique and methodology, with particular attention paid to progress in these areas in the light of current theory and ongoing research.

Given this initial alteration in the status of the erstwhile schools of education, our conciliatory program also presupposes that a sequence of those courses offered by the newly-created departments of education—courses in educational technique and methodology—would now be established as a *requirement* in the program of the liberal arts student, much as English, history,

government and economics are required courses in the curricula of many liberal arts colleges. While details of the content and scope of the required sequence in education would be worked out by the various departments of education in conjunction with their respective administrative superiors, this program assumes that the regular education sequence would have to include, at least, thorough training in conducting a class at the college level, so that the individual student would be adequately prepared to function both as a classroom lecturer and as a discussion leader. Those techniques specifically designed to equip a student to conduct classes at the elementary or high school level would be offered in advanced courses—courses to be made optional for those who elect to pursue such specialized study and mandatory for those who hope to enter the profession of teaching at these precollegiate levels.

Having decreed the completion of certain designated courses in educational method as a prerequisite for the bachelor's degree, our program calls for the subsequent integration of the content of these courses into the overall liberal arts curriculum in a uniquely functional manner designed to make the teaching techniques thus acquired an intrinsic and indispensable part of the student's later college career.

To achieve this end, it is proposed that beginning with the junior year and certainly during the senior year—following the successful completion of the education prerequisites—the curriculum be so arranged that all advanced and upper-level lecture and non-laboratory courses be structured essentially as seminars or colloquia. In each of these courses every student would be held responsible for chairing one or more meetings during the semester. The classes would be conducted in part as discussion groups, with the student chairman of the day entrusted with the responsibility of preparing and presenting a lecture on the topic assigned for the day. After presentation of the lecture, the student chairman would be expected to lead the class in further discussion of the topic under consideration in order to stimulate additional thought on the subject by the members of the class and to help uncover and clarify any obscurities or misconceptions engendered by the lecture. The faculty-instructor would be required to evaluate the student-instructor's performance with reference to the extent to which he is successful in applying the

principles of good teaching technique in his lecture, as well as the quality and scope of his presentation of the material comprising the content of his lecture. Perhaps time could also be set aside to permit the student-instructor's classmates to render a similar evaluation of his work. The faculty-instructor might also be required to evaluate the other members of the class on the quality of their performance as discussion participants. He would of course be expected to intervene in the management of the class whenever the interests of good pedagogy so dictated.

It is intended that all, or as many as possible, upper-level courses, regardless of subject matter, be conducted in this manner. If deemed feasible, this approach might also be adopted for use in laboratory and demonstration courses, although certain modifications in technique might have to be introduced for this purpose.

Among the more readily discernible advantages accruing from this kind of educational innovation, the following are salient.

It successfully meets the objection raised by the proponents of liberal arts education for teachers by making available to the prospective teacher the same calibre and intensity of training in his area of specialization as is provided for the liberal arts student.

It should serve to reassure those advocates of technical teacher training who now fear that a liberal arts education for prospective teachers will result in the neglect of the more formal aspects of the teaching process—the pedagogical techniques and methods employed by the professional teacher as an integral part of his teaching procedure.

Structuring the advanced course work in every department so as to require that each student preside at one or more meetings as lecturer and discussion leader should serve to foster maximal student involvement in the content of the course. Enhanced participation and involvement should result in appreciable facilitation of learning, since it is almost axiomatic that the surest way to learn a subject is to teach it.

By equipping the liberal arts student to function as the student-instructor of a college class and by providing him with the opportunity to act in this capacity, the program will serve to introduce him to the challenges and the satisfactions inherent in a teaching career. Hopefully, such exposure will stimulate in

some students who had not considered the possibility before, an interest in entering the teaching profession. For others this type of experience may operate as a preparatory foundation for possible future recruitment to the teaching profession. In any event, the program will tend to create a reservoir of potential teaching talent which could conceivably be drawn upon to alleviate an emergency teacher shortage such as now confronts us.

Further, making the study of education a requirement in the liberal arts curriculum will effectively serve to acquaint the liberal arts student with some of the elements of a discipline which, as a prospective parent, should prove to be of more than tangential interest and concern to him. Having been apprised of the prevailing issues and problems in contemporary education, the student should subsequently show himself to be a better, wiser and more competent parent because of this experience.

Finally the techniques of teaching and discussion leadership acquired by the student in his role as student-instructor, as well as his experience of assuming responsibility for the transmission of knowledge to others in a lucid and comprehensible manner and for leading them in fruitful and disciplined discussion, should prove to be of immeasurable value to the college graduate in his vocational, social and civic functions. Thus as a participant in business or professional conferences or as a member of a civic group, such as the P.T.A., or a social, fraternal or political organization, in which he may be called upon to hold office or to undertake some other executive post, the poise he has achieved, the ability he has developed to think on his feet and to express himself clearly and concisely, and the faculty he has acquired of meeting, thinking through and graciously accepting or effectively countering views contrary to his own—all invaluable personal resources which he will have attained as a student-instructor in college—should ultimately stand the liberal arts graduate in good stead.

SPECIALIZED COURSES AND THE TEACHER SHORTAGE

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THE impending rise in enrolments is forcing institutions of higher education to face anew the everchallenging issues of educational theory and practice. The deeply rooted pragmatism of the American mind and culture is evident in these discussions. Administrators and faculty are now willing to give fresh consideration to problems of teaching method, stimulated not so much by philosophical conviction as by the threatening scarcity of teachers and facilities. Actually the problem to be considered here should have received attention a decade or two ago.

In this brief discussion we shall concentrate upon the highly specialized courses that are commonly offered in the undergraduate programs of liberal arts colleges.¹ These tendencies are especially evident in the large departments of the larger institutions but many smaller departments show the same proliferating tendencies.² Even a casual examination of the courses designed for juniors and seniors reveals the extent to which subject matter is broken down into relatively small segments. These courses are taken by young men and women twenty or twenty-one years of age, the majority of whom have no intention of becoming professional scholars. Indeed in many institutions only a small fraction of these undergraduates will go on to graduate study in any branch of the liberal arts. Many of those attending an advanced course are not even "majors" or "minors" in the field: they are simply taking the course as an elective.

How can this proliferation of narrow specialties be explained? Basically it represents the intrusion of a graduate-school conception of scholarship into undergraduate work. One can readily understand the desire of the zealous young doctor of

¹ No consideration is given here to teachers colleges and schools of business, which frequently suffer from overspecialization along vocational lines. Their curricula will require overhauling too.

² Undergraduate specialization in the physical sciences may be necessary in view of the current need for trained personnel in these fields.

philosophy to transmit to his students the knowledge he has recently acquired in the graduate school—perhaps even in the form in which he acquired it. One can also understand his belief in the importance of his own small patch in the garden of knowledge. As a graduate student he may have come under the influence of a distinguished scholar who had specialized in a particular subdivision of the field. Our aspiring scholar may have taken several courses with this professor and written a dissertation under his supervision. Now, as a full-fledged member of a faculty, he is impatient to develop a three-credit course in the area of his special competence. But is it not possible that he mistakes his own intellectual desire for an educational need?

Specialized training often leads to distortions of judgment. Among faculty groups there seems to be a definite tendency to break down fields of knowledge into as many special courses as possible. This type of promotion and planning goes on all the time in our colleges and universities, and many institutions are justly proud of the autonomy granted to their academic departments. We do not take issue with the freedom involved. We do however entertain serious doubts about the breadth of view brought to bear upon curricular planning by specialists who decide among themselves what courses are essential in a liberal-arts program for undergraduates. On this issue of pedagogical responsibility many a professor has been tested and found wanting.

Moreover this inflated sense of the importance of one's own field of knowledge is augmented by competition. Anyone who works in an educational bureaucracy soon learns that the competition among departments is continual. Proliferation of courses is justified on the basis that "everybody's doing it and, if we don't, our enrolments will suffer." In this way a process of constant expansion is set in motion that is limited only by administrative tolerance of small classes.

II

As suggested above, the practical exigencies of higher education will soon compel college faculties, perhaps much against their inclination, to re-examine junior-senior curricula. Fortunately some pioneering has been done at the freshman-sophomore level by those who have developed programs of "general edu-

cation." The whole problem may begin to crystallize as administrators and faculty try to decide what to do about small classes. As salaries continue to increase and as the proportion of Ph.D.'s on the faculty decreases it will become apparent that colleges and universities simply cannot afford to have those with the highest qualifications giving instruction to no more than 75 or 100 undergraduates each semester. The pressing need to utilize these persons more effectively will be even more obvious in those institutions offering graduate programs, for these are the very faculty members who will be, and should be, expected to teach graduate courses and supervise research.

These conditions may produce a more receptive attitude on the campus. Everyone may be inclined to hold back until assurances are given that all departments must participate in the task of revising the curriculum. Once it is understood, however, that the effort is not discriminatory, departmental and interdepartmental committees can get to work. The easiest solution of course is to delete courses with consistently small enrolments. It is immediately obvious, however, that this approach is altogether unsatisfactory because it leaves large gaps in departmental offerings. Serious work might well start with the undergraduate majors. (It is quite common for departments to plan their advanced courses with the majors in mind—even though these number only fifteen or twenty.) A fresh, imaginative look at the program for majors may convince some professors that their department is encouraging premature specialization. These students can be given a broader intellectual base by requiring a greater proportion of courses in related fields. It might also be desirable to require fewer classroom courses and encourage independent study during the upper-class years, as a number of colleges are now doing. If the department offers graduate work, qualified seniors with a special interest can be enrolled in graduate courses for work not available at the undergraduate level.

The main task, however, is to organize new courses, more comprehensive in nature, designed to help all students interpret significant issues and trends, in place of those that tend to overload them with all the petty details of a limited subject. No fixed formula can be given to achieve this goal. Certainly alert planners will discover various solutions to this pedagogical problem. Reorganization along these lines will also reduce the dupli-

cation of effort commonly found in undergraduate curricula. When a department, representing a single field of knowledge, offers twenty or twenty-five courses for undergraduates, there is bound to be overlapping in the basic material of closely related courses. College teachers are likely to be rugged individualists who insist upon teaching their special courses in their own way, irrespective of what the students have studied previously. As a result, a major in such fields as psychology or the social sciences may hear the same idea expressed at least a dozen times during a single semester. This is both wasteful and boring.

Such a revolutionary development will undoubtedly distress many professors as they witness the deflation of their cherished specialties. Yet those who resist are, we believe, actually working against their own interests. In the long run most professors will benefit from being forced out of the ruts of specialization. They may also experience growth and renewal in the process of abandoning stereotyped material and dog-eared notes in favor of new courses based upon a fresh approach. Some will acquire new philosophical perspectives in the task of re-examining the departmental curriculum and seeing it in relation to the whole program in liberal arts. Except for those with an abnormal rigidity of psychological structure, the change should be all for the good.

Once the crisis induced by the teacher shortage begins to undermine old habits, numerous possibilities of adding new interest and vitality to the curriculum will be perceived. Comprehensive courses of an advanced, general-education type can be developed. Interdepartmental courses in history and literature, psychology and literature or anthropology and geography would be likely to attract many students. Area studies—the Far East, Middle East, Latin America, etc.—would be popular, and deservedly so. These are merely a few suggestions. It is to be hoped that every campus will have a few academic statesmen dedicated to the effort needed for the success of the undertaking.

III

Our main purpose is to propose the broad outlines of a curricular reform that has significant implications for undergraduate education. Colleges and universities, like other institutions, tend to become tradition-bound. For years many academic depart-

ments have been exerting continual efforts to expand their offerings (thereby illustrating the typical dynamics of intergroup competition). The results are clearly visible today: undergraduates are expected, or compelled, to take highly specialized courses that are much more appropriate for graduate students engaged in acquiring an advanced competence.

The progressive shortage of teachers, especially doctors of philosophy, in higher education may force this whole issue out into open discussion and lead to some tough-minded re-appraisals. The problem calls for imaginative revisions of the entire program in liberal arts. It calls for a new spirit and a new perspective on the part of professors who tend to have fairly fixed notions about the importance of their particular courses and their particular departments. At the same time administrative officers will need discipline and self-restraint. Some, interested only in the practical immediacies of class size and a more economical utilization of teaching personnel, may attempt to engineer hasty reforms by eliminating courses with small enrolments, leaving a hodgepodge of the more popular courses—and a destructive scramble on the part of the faculty for larger course enrolments.

If the task is accomplished with realism and vision, the benefits to higher education should be considerable. Curricular changes, we believe, should be justified, not by criteria of administrative expediency, but on the basis of their contribution to education. In this instance however there is a happy convergence of the pedagogical and the practical, for we are proposing a program free from overspecialization which also utilizes teaching personnel more efficiently and economically.

GRADUATE STUDENTS IN AMERICAN UNIVERSITIES

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MORE than 100,000 graduate students were enrolled in 1956-57 in fields of study which lead to the Ph.D. degree in 135 leading graduate schools of the United States. Almost half of these were in the natural sciences, including engineering; just over half in the humanities and social sciences. This does not mean that these students are all candidates for the Ph.D. degree, but the supply of doctors of philosophy during the next two or three years is likely to come chiefly from this reservoir of graduate students. To them we may look for increased efforts in basic research and for major college teaching positions.

Such detailed figures as these have not before been available on a national basis in recent years. They have been derived from the new reference volume on graduate study published last fall by the Association of American Colleges.¹ This valuable volume not only gives extensive descriptive information concerning graduate programs for the Ph.D. degree in 135 institutions, varying from those that offer such work in but a single field to the University of Minnesota which offers it in no less than 98 fields, but with an average of 19 fields per institution.² It also reports enrolments of graduate students in these fields for 122 of the institutions, totaling 87,126 students. Of these, 42,746 or 49 per cent are found in the various natural science fields; 44,380 or 51 per cent in the humanities and social sciences.

¹ Frederic W. Ness, *A Guide to Graduate Study: Programs Leading to the Ph.D. Degree*, published by Association of American Colleges, Washington, D.C. and distributed by American Council on Education. The author warns that, because of the possibility of variations in the methods of compiling the figures, they may not be entirely comparable, but they are indicative of the size and scope of the programs found in the different institutions.

² Forty-eight institutions reported Ph.D. programs in 20 or more fields each; 14 in 40 or more fields each; and 4 (Minnesota, California, Wisconsin and Cornell) in 60 or more fields each.

TABLE 1.—Graduate Students in Principal American Universities in Departments Having Programs Leading to the Ph.D. Degree, 1956-57.

HUMANITIES	Institu- tions	Students
Architecture	4	71
Classical Languages	27	343
Comparative Literature	13	198
English	68	4,549
Far Eastern Languages	6	55
Fine Arts and Archaeology	18	620
French	13	329
German	28	326
Italian	5	30
Journalism	6	191
Linguistics	11	130
Modern Languages, Unspecified	8	176
Music	29	1,321
Near Eastern Languages	7	34
Philosophy	44	1,147
Portuguese	4	12
Religion	16	808
Romance Languages, Unspecified	26	685
Russian	2	51
Spanish	10	180
Speech and Dramatic Art	25	1,233
Humanities, Other	9	357
TOTAL		12,946
SOCIAL SCIENCES		
Anthropology	29	569
Business and Commerce	26	2,163
Economics	72	2,919
Education	56	16,608
Foreign Area Studies	11	275
History	72	3,571
International Relations	6	328
Library Science	4	319
Political Science	60	2,572
Social Work	3	238
Sociology	61	1,795
Social Sciences, Other	10	177
TOTAL		31,534
BIOLOGICAL SCIENCES		
Agriculture	29	1,948
Anatomy	33	191
Bacteriology	56	1,017
Biochemistry	46	727
Biology, General	42	1,234

TABLE 1—continued

BIOLOGICAL SCIENCES	Institutions	Students
Biophysics	14	81
Botany	42	950
Dentistry	2	53
Entomology	25	350
Forestry	10	129
Genetics	15	123
Home Economics	17	536
Medical Specialties	22	487
Pathology	8	32
Pharmaceutical Science	50	550
Physiology	55	356
Psychology	80	4,716
Public Health	5	117
Veterinary Medicine	9	200
Wildlife Management	6	77
Zoology	43	1,256
TOTAL		15,130
PHYSICAL SCIENCES		
Astronomy	18	121
Chemistry	98	6,548
Engineering	59	10,037
Geography	28	463
Geology	51	1,790
Mathematics	67	3,160
Meteorology	9	188
Mineralogy	6	56
Oceanography	6	89
Physics	75	4,524
Statistics	10	345
Physical Sciences, Other	16	295
TOTAL		27,616
GRAND TOTAL		87,126

Estimates of the number in the 13 non-reporting institutions would bring the total to well over 100,000.³

³ Non-reporting institutions: University of California (Northern Section), Case Institute of Technology, Duke University, George Washington University, University of Houston, University of Minnesota, Mississippi State College, North Carolina College at Durham, University of Portland, Radcliffe College, Smith College, Stanford University, Stevens Institute of Technology. The U.S. Office of Education, in unpublished data collected for the summer and fall of 1955, reported more than 19,000 graduate students enrolled in these 13 institutions. Eighty per cent of these were at California (Northern Section), George Washington, Minnesota and Stanford.

These graduate students are only a part of the total number in all the higher educational institutions of the country. The U.S. Office of Education, in unpublished data, found a total enrolment for the summer and fall of 1955 in 578 institutions in excess of 251,000 graduate students, of whom 176,000 were in the 135 graduate schools included in the Ness volume. Thus it may be inferred that approximately 89,000 graduate students were enrolled in departments of these 135 institutions which do not offer Ph.D. programs. The other 75,000 graduate students were found in 443 institutions which for the most part do not normally confer the Ph.D. degree.

Table 1 gives a summary of the number of institutions and number of graduate students enrolled in them, classified by fields of study in which the institutions offer Ph.D. programs. The largest enrolments in the humanities are found in English, followed in order by music, speech and drama, and philosophy; in the social sciences, in education (more than half the total), followed by history, economics, political science, business and commerce, and sociology; in the biological sciences, in psychology, agriculture, zoology, biology (general) and bacteriology; in the physical sciences, in engineering (more than one third of the total), chemistry, physics, mathematics and geology. More than 1000 graduate students are reported in each of the 20 fields just mentioned.

Data for all the fields named were not always given by Ness in exactly the form shown in Table 1. In such cases reasonable adjustments were made. For example, frequently Ph.D. programs and enrolments in them were given in combined fields, such as anthropology and sociology, mathematics and astronomy, or geography and geology. In such cases the reported enrolments were divided between the two component fields proportionally to the number of doctorates in them as reported by the U.S. Office of Education for 1955-56.

Because of the large enrolment of graduate students in engineering, and the unusual interest in this field at the present time, it is illuminating to break the enrolment down into the principal divisions of the engineering field. This is done in Table 2.

It is interesting to note that more than one third of the graduate students reported in engineering are in the electrical field,

with more than 1000, in each of the mechanical, chemical and civil fields. On the other hand, only 3 per cent of the total are found in the aeronautical field.

TABLE 2.—Graduate Students in Principal American Universities Having Programs Leading to the Ph.D. Degree in Principal Fields of Engineering, 1956-57.

Fields	Institutions	Students
Aeronautical	12	303
Agricultural	4	70
Ceramic	7	64
Chemical	48	1,532
Civil	28	1,006
Electrical	39	3,551
Industrial	6	206
Mechanical	28	1,487
Metallurgical	23	493
Mining	6	28
Other	23	1,297
Total		10,037

A significant comparison may be made of the distribution of graduate students in fields leading to the Ph.D. degree as given in *A Guide to Graduate Study* and summarized above in Table 1, with the distribution of graduate students in the major universities of the country some sixty years ago. The U.S. Commissioner of Education, in his report for 1896-97,⁴ lists the number of graduate students in each of 18 major fields of study in the 24 leading graduate schools at that time, as collected and published by the Federation of Graduate Clubs. These major fields are grouped into the areas of humanities, social sciences, biological sciences and physical sciences and exhibited in Table 3 in a form to facilitate comparisons between 1897 and 1957.

The change in emphasis in graduate work in the past sixty years is very striking. In 1897 the natural sciences engaged the attention of a little more than a quarter of the graduate students; in 1957 of almost half of them. On the other hand, enrolments in the humanities and social sciences decreased from almost three quarters of the total number to barely half. The decrease was most striking in the humanities, which dropped from almost half

⁴ p. 1649.

TABLE 3.—Distribution of Graduate Students in American Universities by Major Groups of Fields, 1897 and 1957.

Groups of Fields	1897		1957	
	Number	Per cent	Number	Per cent
Humanities	2,108	48.1	12,846	14.8
Social Sciences	1,014	23.2	31,534	36.1
Sub-Total	3,122	71.3	44,380	50.9
Biological Sciences	420	9.6	15,130	17.4
Physical Sciences	838	19.1	27,616	31.7
Sub-Total	1,258	28.7	42,746	49.1
Grand Total	4,380	100.0	87,126	100.0

to less than one sixth of the total number. The proportion enrolled in the biological sciences almost doubled in the 60-year period while in the physical sciences it increased by more than two thirds.

PHILOSOPHY AND THE LIBERAL ARTS

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PHILOSOPHY is taught in many ways on different campuses across the country because the men teaching it and the colleges and universities in which they teach have different ideas about the role of philosophy in a liberal education. Here at the University of Detroit, as in many Catholic schools, we require certain philosophy courses of all our undergraduates. Our program has been worked out to give our students some insight into the meaning of philosophy and an appreciation of the values it can inculcate.

In keeping with the general objective of the University that every student, including those majoring in commerce, science and engineering, should get a liberal education, a series of philosophy courses is obligatory on all. The requirements vary from three two-hour courses in the College of Engineering to six three-hour courses in the College of Arts and Sciences. But in each of the schools the objective is the same—to give our students an understanding of themselves and of their place in the universe.

We at the University of Detroit accept the traditional description of philosophy as that branch of learning which asks the most general and most important questions—questions like: What does it mean to be real? How can I find happiness? These questions and many like them are typical of the classic philosophies. In one way or another man down the ages has asked them and, although for one reason and another many educators and scientists, and even some philosophers, refuse to ask them today, we feel that they cannot be suppressed but must be faced squarely and honestly. We are not afraid to ask these questions because we are convinced that we can give significant answers to them—answers which will help us to understand ourselves and the world in which we live.

We think that we can sum up the questions of philosophy in a double question: What am I and where do I fit into the scheme of things? In other words, philosophy will try to tell us what

NOTE: Talk given to a student assembly.

it means to be a human being, to show us our place in the universe and to indicate just how we fulfill our destiny. Plainly this is a large order. Furthermore it offers a program of study which will not be particularly easy. The reward however is great—a better understanding of and a clearer insight into the essential problems which every thoughtful man must face.

To take a closer look at our problem we will have to become more specific. We said that our philosophy seeks to discover the meaning of man and the meaning of life. This indicates that it wants to help us make our lives more meaningful and save us from the anguish of those who are seeking to understand life but do not know how to find their way. Also it offers an escape from the dissipation of the thoughtless, for whom life is an endless round of distractions. In a word, philosophy can give us a growing *awareness* of our place in the universe.

We work this out here at the University of Detroit by concentrating on three areas of inquiry: metaphysics, philosophy of man and moral philosophy.

In the first we study reality just as being; that is, we ask what it means to be real. To get a better grasp of this and to make sure that we are not building dream castles, we start with the fact of reality and our awareness of it. From this we can learn the essential structure of the limited beings which we are and which we find around us. Finally we ask what explains the presence of this finite world and its inhabitants. This leads us to the cause of causes, the source of being, the infinite being we call God, Who alone explains why there is something rather than nothing. At this point we work out the proofs for the existence of God and explore the possibilities of describing His infinite being.

Obviously this brings us to the very limit of our human powers; we strain our understanding to penetrate the very source of all reality. This does not mean of course that we know being perfectly, or that we know God perfectly. No one is more aware than the philosopher of the limitations of human knowledge. The philosopher today has only to look at the history of philosophy to see what has happened when philosophy was too optimistic and philosophers tried to know everything. But the philosophers in our department also avoid the opposite extreme of dark pessimism, which forbids many philosophers today from asking about

being and the source of being. We accept man as a limited being and we have no idea of confusing him with God, but when we look at ourselves and at the men around us we see that we are also *intelligent* beings, and that even with our limited intelligence we can ask questions about the nature of reality and reach satisfactory answers to those questions. In our course in metaphysics we want our students to ask these questions too and to work out the answers to them with us. Those who take this course will find that we are not asking them to catalogue information; we present them with a challenge, the challenge to pose the most fundamental questions and to work out and understand the answers to them.

In the philosophy of man we begin with the observable facts of human activity. Again, in a cooperative effort, the professor and students analyze this human activity to discover the nature of the human being who can perform such activity. Since the distinctive thing about man is his ability to think and to communicate with other men, an important portion of the course in the philosophy of man will study this proper activity of man and discuss the soul, which is the basis for thought. The objective here is to penetrate to that which makes man man, really to understand what it means to be a man. In this area too the philosophy department of the University of Detroit is neither foolishly optimistic nor hopelessly pessimistic. We know that with the development of biology and experimental psychology we have learned much about man. We know that this new knowledge has raised new problems—such as that of the unconscious and the subconscious—and so has excluded any oversimplified explanation of the nature of man. But again we accept our position as intelligent beings in a real world and do not despair. We cannot say the last word in the philosophy of man, but we can push ahead as far as possible and achieve a better understanding of human nature and the human situation. In our course in the philosophy of man we offer the student another challenge: to understand what it means to be a man.

After metaphysics and the philosophy of man we have what most students find the most interesting courses, the two courses in moral philosophy. In these courses we apply much of what we learn in the other two branches. Using the insights we have achieved, we try to find what man must do to live successfully—

not successfully as a businessman or doctor or lawyer or scientist but *as man*. In other words, we want to find what ultimate goal there is in life for man and how he is to achieve it. Again, as philosophers, our primary goal in this pursuit is to understand. We want to understand the meaning of life and how to translate that meaning into our own lives. We want to discover the basic principles of right and wrong so that they can guide us through life. The members of the philosophy department, as our faculty generally, are convinced that there is a meaning for human existence and that there are principles which can guide us. Once more they face the situation realistically: we cannot know everything about man as a moral being, but we can grasp the essential meaning of human life as that of a created, intelligent being in a world made by God. Once more the student is offered a challenge. With the professor he is invited to face the real human situation and discover the moral meaning of his life. If he faces the question honestly and thinks it through, he will come away from his courses in moral philosophy with an understanding of the peculiarly human situation which will let him live his human existence more fully than before.

These systematic courses give an understanding of reality and our place in the real world which can best be characterized as the philosophical outlook. As the student acquires this outlook, he finds a new dimension added to his thinking. He develops a *Weltanschauung*, an outlook on the world, which helps him to understand literature, history and the sciences. His knowledge in these fields will mean more to him when he sees in literature, for instance, the artistic portrayal of man, whose nature he understands more deeply because of his work in philosophy of man and moral philosophy. The human and moral problems which appear in history take on more significance in the light of basic truths about man and the world he lives in. In fact, no matter what the subject may be, its value can be better realized when the truth it presents can be integrated into a consistent world-picture.

Philosophy, then, makes for an intelligent breadth of interest, and since the liberally educated man has been traditionally described as the man with a broad range of knowledge and interest, the two will go well together. The liberally educated man needs something to help him organize and understand the many

areas of human life in which he is interested. He has to be able to stand back from literature, art, music, physics, etc. and see them all in perspective. If he tries to interpret the world from the viewpoint of one particular branch of learning, he will certainly misrepresent reality. Now philosophy, in pursuing its objective of understanding the real as such and man as man, can give the adequate viewpoint needed without compromising the autonomy of the particular disciplines. This involves a respect for truth wherever it is found, which is the hallmark of liberal education and the essential condition for a successful philosophy. Our philosophy program is constructed with this ideal in mind. Philosophy is not in competition with the other subjects in the curriculum. Correctly understood, it is bound to aid the student in his attempt to become liberally educated and will aid him even in his understanding of his other subjects inasmuch as it puts them in the larger context of reality.

Of course this is not to claim that philosophy can explain our whole life. Philosophers who believe in God, as we do, and accept His revelation will never try to limit man's significance to his natural knowledge and ideals. Revealed truth and theology add a new dimension to the picture, which the philosopher must take into account. And just as we refuse to let an ambitious philosophy usurp the role of the natural sciences or let these sciences exclude philosophy, so we do not let philosophy supplant theological truth with natural reason. But while it is not a substitute for theology, philosophy can help us to understand revelation and so even here it can have an integrating role.

This transfer value of philosophy however is not automatic, just as getting a liberal education is not automatic. In both cases it is a question of broadening and improving our understanding, and this can come about only when we meet the challenge presented by each subject. We are intelligent beings living in an intelligible world. How much we actually understand will depend on our facing the problems which arise and not resting until we have reached a solid understanding of the situation. Information comes cheap: solid understanding costs effort—and the effort expended in any area will prepare the student for philosophical understanding, and the effort which he expends in his philosophy will help broaden and deepen his understanding in other fields. The liberally educated man is a man of under-

standing. We on the faculty do all we can to help our students develop into the perceptive individuals we expect a liberal arts program to produce. In the long run however it depends on the student. For while someone else may pay his bills and someone else may do his work for him, no one else can get an education for him—and most of all no one else can get a liberal education for him. Only he can make himself grow in understanding. Only he can take the challenge which every subject, and especially philosophy, offers him.

The members of the University of Detroit philosophy department are convinced that our philosophy program does offer this challenge. We are happy to find that many of our students rise to meet it and gain valuable insight into philosophy and its problems. We see them leave school with a fuller understanding of the meaning of man and a deeper appreciation of the honor of being a man. With this we are satisfied that our program is worthwhile.

EARLHAM IN THE LIFE OF THE NATION

GUY E. SNAVELY

EXECUTIVE DIRECTOR EMERITUS

EARLHAM COLLEGE is outstanding in the galaxy of the better-known liberal arts colleges of the country. Experts in the field of higher education readily assent to the dictum that it is a "quality institution." This is the observation made by a well-known foundation on the completion of a recent survey.

Like the oldest of our colleges—such as Harvard, Yale and Princeton—Earlham had an humble beginning. It started out as Friends Boarding School in 1847.

Two hundred and eleven years earlier Harvard College opened with a handful of boys who lived in the home of Nathaniel Eaton.

Master Eaton comprised the faculty while his wife operated the boarding department. He wielded the cudgel so briskly and his wife served such poor food and drink to her boarders that the trustees were obliged to accept their resignations before the end of the second year. Mrs. Eaton admitted that she had never given the students beef, one of the standbys of a thoroughbred Englishman, but she denied that she had ever served "ungutted mackerel."

Princeton's origin was just as lowly. In May 1747 eight or ten college freshmen went to live in the manse of the Reverend Jonathan Dickinson in Elizabeth, New Jersey.

Since Dickinson had long conducted an academy of his own, it is probable that most of the students of the new college had already been under his instruction for one or more years. The only college building was the president's residence, the only library his collection of books on the classics and divinity. When, four and a half months after the opening, Dickinson died, the students moved to Newark and placed themselves under the learned, devout, affable young Aaron Burr, minister of the Presbyterian Church there.

Earlham College received its name from Earlham Hall, the ancestral home of a prominent English Quaker banker and minister by the name of Joseph John Gurney. This famous old

NOTE: Address delivered at dedication of Earlham Hall, 22 March 1958.

manor house was built in 1642. Gurney and others in England and in the Eastern part of the United States made contributions when the first school building was under construction, but the great majority of the funds came from the Indiana Yearly Meeting. Gurney was the leader of the division of Friends that were not willing to endorse completely the tenets of the Hicksite or Orthodox groups. In the early days his followers lived mostly in North Carolina, Ohio and Indiana.

From the second Earlham Hall, built on this site in 1847, was transferred the hand-hewn poplar beam in the fireplace of the new Earlham Hall dining room.

During its first century Earlham moved steadily upward in prestige, in enrolment, in equipment by way of buildings and campus, and in financial strength.

Earlham College, throughout its long record, can be considered a typical first-class, four-year college. It has withstood the temptations to over-emphasis on vocationalism, to the watering down of curricular requirements, to the stressing of one type of discipline in preference to another, viz., the value of humanities vis-a-vis the social or natural sciences.

Recently, and quite properly, it has become popular for orators in the field of higher education to decry the present tendency to overemphasize the importance of the sciences and engineering in this Sputnik era. In the Titan contest now being waged between the forces of a godless totalitarianism, facetiously called communism, and a group of nations still holding a belief in God and the dignity of man, we need not only well-educated engineers, scientists and diplomats, but also linguists, political scientists, economists, philosophers, men prepared to resist in all areas those who would destroy our way of life.

Harvard, Yale, Princeton, William and Mary, and most of the older colleges were frankly vocational in their outlook and programs.

The "raison d'être" given for the establishment of Harvard College indicates clearly its vocational slant:

After God had carried us safe to New England & wee had builded our houses provided necessaries for our livelihood reard convenient places for Gods worship and settled the Civill Government: One of the next things wee longed for and looked after was to advance Learning and perpetuate

it to Posterity dreading to leave an illiterate Ministry to the Churches when our present ministers shall lie in the Dust.

The Charter of the College of William and Mary, issued by the British Crown on 19 February 1693, stated that it was granted "to the end that the Church of Virginia may be furnished with a seminary of ministers of the Gospel, and that the youth may be piously educated in good letters and manners, and that the Christian faith may be propagated amongst the Western Indians to the glory of Almighty God."

The extension of vocational possibilities is to be noted in the charter obtained on 16 October 1701 from the General Court (Assembly) of the Colony of Connecticut for the establishment of Yale College. The college was organized by ten Connecticut clergymen who were becoming hesitant about sending their prospective preachers to Harvard for fear they would drift away from Congregationalism into Unitarianism. Their aims and beliefs are thus expressed in the preamble of Yale's charter:

Several well disposed and Publick spirited Persons of their sincere Regard to & zeal for upholding & Propagating of the Christian Protestant Religion by a succession of Learned and Orthodox men, have expressed by Petition their earnest desires that full Liberty and Priveledge be granted unto certain Undertakers for the founding, suitably endowing & ordering a Collegiate School within his Majesties Colony of Connecticut, wherein Youth may be instructed in the Arts & Sciences, who through the blessing of Almighty God may be fitted for Public employment both in Church and Civil State.

And so it is to be noted that 65 years after the beginnings of Harvard equal emphasis is to be placed on the education of prospective leaders in both church and state.

Strangely enough, the Methodists, well-known for evangelistic zeal in their earlier days, organized their colleges for the welfare of the people rather than primarily for the training of ministers. Though they have many more colleges that live in memory than now exist "in the flesh," they have held to this doctrine. Their colleges and those of most of the larger denominations, like Earlham, have never required avowal of any particular religious affiliation in their student body. Though often preferring members of their own faith for faculty positions, none of the aforementioned would insist on such a requirement.

Many colleges chartered after Yale have in the mottoes on their official seals such phrases as *Pro Christo et Republica* and *Pro Deo et Patria*.

The acid test of success of any enterprise is its product. The alumni of Earlham have met the test. They have over the years been recognized leaders in the professions and in industry. Quite a number have been clergymen. A large percentage have entered the field of teaching. Many have held administrative positions in colleges and other institutions of learning. Eighteen graduates have served a total of 206 years as presidents of eight different Quaker colleges; six have been presidents of well-known state and independent universities.

Since its centennial celebration the tempo in all areas is notably advanced. The climax to the career of our beloved friend Thomas Elsa Jones is the dedication of this magnificent new Earlham Hall. I hasten to add that Tom must receive far more satisfaction in the knowledge of the fine success and great influence for good in the lives of the young men and women who have come under his influence at Earlham during the past 21 years.

Three-fold in nature is this gala occasion. We are met not only to dedicate a great asset to the college program but also to pay tribute to a distinguished alumnus who retires in June at the biblical age from a distinguished presidency of his alma mater. Thirdly, on this natal anniversary we join his myriad of friends in extending congratulations and best wishes.

It is an interesting coincidence that Robert L. Kelly's birthday also falls on 22 March. This distinguished alumnus and president for fourteen years of Earlham College was the chief engineer in the establishment of the Association of American Colleges. Two of his presidential successors, William C. Dennis and Thomas E. Jones, also rendered distinguished service in the administration of the Association.

The Association of American Colleges was organized in 1914. Its first president was Robert L. Kelly. In 1919 he became its Executive Director, which position he held until 1937 when the present speaker succeeded him in this high office.

Before the founding of the Association, the presidents of church-related colleges had been in the habit of attending the annual meetings of the secretaries of church boards of higher

education. Some of these secretaries had under their aegis a considerable number of colleges, like the Methodist, Presbyterian, Congregational, Baptist and Lutheran groups. Doctor Kelly was chairman of the group known as "Five-year Meeting of Friends," which included five Quaker colleges, but not the three well-known Eastern colleges—Bryn Mawr, Haverford, Swarthmore—organized under different groups of the Society of Friends. His duties as church board officer did not interfere greatly with his work as the President of Earlham College. He and several other secretaries conceived the idea that the church-college presidents should be organized into a separate group to hold annual meetings at the same time as the board secretaries held theirs. Thus it was in 1914 that the college presidents, instead of loitering around the periphery of the board meetings, established their own association.

When Doctor Kelly gave up his presidency at Earlham to become full-time secretary of the two groups—the board secretaries and the college presidents—he established an office in Chicago, but within a few years he removed the offices to New York. His salary was paid by the church boards for a few years until the Association of College Presidents could become financially able to carry its share of the budget.

In due time the Association of American Colleges became by far the more important part of Doctor Kelly's responsibility. Later the membership was extended to the presidents of independent colleges and then to independent and tax-supported universities.

When I succeeded Doctor Kelly in June 1937, I found President William C. Dennis of Earlham on our very important Commission on Academic Freedom and Academic Tenure. In no time this commission had a conference with a similar committee from the American Association of University Professors to discuss working agreements on common problems. After a number of noisy meetings the joint committee set up recommendations concerning faculty tenure and freedom which were adopted in 1940 by both associations and shortly thereafter by other national associations in the field of higher education. These agreements are still in general operation in most of the colleges and universities. Doctor Dennis participated actively and constructively in the discussions of the joint committee.

The last of the distinguished trio of Earlham presidents wielding great influence in American higher education is Thomas Elsa Jones. The paths of the speaker and Tom Jones first crossed a quarter of a century ago. There stands vivid in my remembrance his approach to me 25 years ago, at an annual meeting of the Southern Association of Colleges and Secondary Schools, of which I was secretary-treasurer, concerning the possibility of the accrediting of the Negro colleges of the South by that Association. At the time he was president of Fisk University in Nashville, Tennessee. When I tactfully suggested that the Executive Committee of the Association would not be sympathetic to taking the Negro colleges into membership, which at that time was concomitant with accreditation, he smilingly hastened to assure me that such was not his request but rather a desire to encourage the strengthening of the Negro colleges by having them meet the standards of their colleagues in the white colleges.

After he and I had devised ways and means to obtain the necessary funds from the General Education Board of the Rockefeller Foundation for the proposed survey of Negro colleges, I made the proposal to my colleagues in the committee. As I surmised they expressed no interest in the matter because they assumed that it was desired to bring the Negro colleges into the membership of the Southern Association. When I made it clear that such was not the proposal, they gave unanimous blessing to our going ahead with the project. Accompanying my letter of request to the General Education Board was a strong supporting letter from Friend Tom which I think had much to do with prompt acquiescence thereto.

The association selected three well-known educational leaders from the states of Georgia, Mississippi and North Carolina to supervise the project. Tom and I were authorized to find a competent person to make the survey. We selected Doctor Arthur Wright, a native Virginian but at the time Professor of Education at Dartmouth College in New Hampshire. After a year's careful study and a visitation of the Negro colleges that might be considered eligible, Doctor Wright recommended only two, Fisk University in Tennessee and Talladega College in Alabama. These two were promptly put on the accredited list of the Southern Association but in a special category entitled, "Negro Insti-

tutions in the South that Meet the Standards of the Southern Association."

In addition to these two were listed several other institutions in two categories. In category A was a list of Negro colleges that were lacking in a few particulars in meeting the standards, notably in the area of finances. In category B were listed others that had quite a few additional deficiencies.

Higher education in general and the Negro colleges in particular owe an incalculable debt of gratitude to Tom Jones for this statesmanlike and constructive act. I am glad I have the opportunity to give him the credit, so that his great service in this area of higher education may not go unhonored and unsung. Tom can rejoice that at the December 1957 meeting of the Southern Association of Colleges, where I was again the official delegate from Birmingham-Southern College, the last barrier was broken down by the admission of a few Negro colleges to full membership in the association. Fisk again led the list.

For a number of years just previous to my retirement from the office of Executive Director of the Association of American Colleges, Tom Jones was one of the eight members of the Board of Directors who were responsible for the business of the Association between annual meetings. Most helpful was he to me and his other colleagues on the board during his period of service.

About ten years ago, he and his colleague President Frank Sparks of Wabash College were the first committee to intercede with the great business corporations for annual financial support of independent colleges. At that time the Association had organized a Commission on Colleges and Industry to elicit annual grants for the independent colleges. Indiana formed the first state association and has taken the lead during the past decade in this area. Stimulated by the success of Tom Jones and Frank Sparks, over forty other states have formed independent organizations and through the combined efforts of the various state groups millions of dollars have gone into the coffers of the colleges during the past ten years.

Now that with the next Commencement Friend Tom gives up his arduous labors as President of Earlham for the past eleven years, he again becomes connected with the Association of American Colleges as one of the two staff members, both successful

presidents, who will serve as consultants to college presidents who indicate their desire for such service. The Association could offer no better service to its membership, nor could they find two better men to render this service, than Tom Jones and Goodrich White, who retired last fall as President of Emory University.

Mention should be made also of Tom's constructive influence in another commission of the Association, the Commission on Christian Higher Education. Under his direction a seminar discussion among the church-related colleges in the area of the North Central Association of Colleges was held on 2 April last in Chicago, which resulted in the holding of an important conference last July in Hershey, Pennsylvania of representative leaders of Catholic and Protestant colleges. This Conference resulted in the issuance of an impressive statement on the value and importance of Christian higher education in today's world.

Forgotten too often is the lovely lady who works side by side with a man who becomes famous. Tom has had great inspiration over the years from his partner, Esther. He, a bold Hoosier, invaded the Free State of Maryland to find this spark of his greatness. Shortly after marrying Esther Balderston he carried her off to far away Japan for a stay of seven years. They served so well in the Far East that Tom was elected President of Fisk University in Nashville, Tennessee. There he wrought well for 22 years before being called back to guide the destinies and improve the standing and equipment of his alma mater.

Tom has builded better than he knew. Under his direction Earlham has fulfilled the ideal involved in its motto *Vita Lux Omnium*.

TELEVISION NETWORKS FOR AMERICAN HIGHER EDUCATION

DAVID H. GROVER

INSTRUCTOR OF SPEECH, OREGON STATE COLLEGE

GROUPS of small colleges, unrelated in purpose or administrative control, may find themselves linked in the future through educational television networks which provide televised courses for their classrooms. This new dimension in educational television is being developed by means of an experimental teaching project in the state of Oregon. Four institutions of higher learning, three of them state-supported and one privately endowed, have been joined for a year through an inter-institutional open-circuit television network, the first such arrangement to be developed in the United States.

During the academic year 1957-58 courses in history, chemistry and education were telecast to over 900 students at the University of Oregon, Oregon State College, Oregon College of Education and Willamette University. The courses originated from campus studios at the University of Oregon and Oregon State College and were telecast by the state-owned television station KOAC-TV.

Preliminary studies of the results of the teaching project have borne out the general findings being widely reported that television students do as well as or better than students taught by conventional methods. Other studies suggest that significant changes in attitudes toward this teaching medium occur among students in the televised courses as well as with faculty members who have observed the experiment. And a set of criteria for effectively utilizing inter-institutional television has been developed by an evaluating committee.

This experiment in inter-institutional classroom television is being financed jointly by a grant from the Fund for the Advancement of Education and by the Oregon State System of Higher Education. In the spring of 1957 a pilot program to develop television teaching methods in chemistry was carried out at Oregon State College on a closed-circuit basis, and the results of this project were encouraging enough to warrant the full year open-circuit operation.

Although no specific *raison d'être* for the network approach was announced, it would seem to be twofold. First, from the economic standpoint, a single educational television station providing classroom work to a number of colleges might require less money than would be needed if each college provided its own closed-circuit classroom TV. Secondly outstanding teachers could definitely be made available to more students on a TV network basis.

Several aspects of the Oregon television network are unique but perhaps the most unusual is the fact that Willamette University, a private institution, is participating in the project as a receiver of the chemistry and history courses. In other projected inter-institutional television networks only state schools are involved, as in Alabama, or schools belonging to a regional higher education compact, as in the network planned for the South. In Oregon no one seems to have raised any question about the constitutionality of tax-derived state funds aiding a private school. This perhaps reflects a growing common concern for educational problems which may enable these previously thorny issues to be reconciled on a practical basis rather than one of principle. Or it may simply amount to a recognition that open-circuit television programming, whether educational or commercial, can be utilized by whomever it reaches.

Any open-circuit television network is necessarily limited by geography. Oregon is fortunate in that the four institutions participating in the project are quite close to each other. A single, relatively low-powered transmitter is located on a hill near Corvallis, site of Oregon State College. Fifteen miles to the north is Monmouth, home of Oregon College of Education. Salem, location of Willamette University, is some 25 miles north-east of the transmitter, and Eugene, home of the University of Oregon, lies forty miles to the south. The Eugene and Corvallis studios beam their programs to the transmitter by microwave relay, and the programs are then telecast on channel seven to classroom sets on the four campuses.

The presentation of the television courses during the year has gone smoothly, with less than three hours of class time lost due to technical difficulties. The TV sets at Oregon State College are in classrooms used throughout the day for other purposes,

and yet there has been no tampering with the television sets. Student monitors in each class have been responsible for minor set adjustments during telecasts (and for keeping the sets tuned to the proper channel at World Series time).

In addition to measuring the general effectiveness of television teaching and the attitudes that exist toward this new technique, the project seeks specifically to evaluate the inter-institutional aspects which distinguish this experiment from related studies in educational television elsewhere. Cost, administrative problems, teacher preparation and technical and production problems are all a part of this phase of the research.

Some administrative difficulties have already appeared during the planning sessions for the 1958-59 continuation of the project. Considerable disagreement existed about what courses should be offered, and what institutions and teachers should originate certain programs. The three state-supported institutions each originated at least one course during 1957-58, with the faculty members of studio-less Oregon College of Education journeying to Oregon State College for their programs. This division of responsibility was planned around particular strength in course work or staff at the various institutions. It is interesting to note that a certain degree of professional jealousy and envy was apparent during the planning of the second year's course offerings. However, the four schools participating in the project are so diverse in nature that it is natural to expect honest differences of opinion concerning who should originate what.

The disagreement concerning offerings is not only inter-institutional but intra-institutional as well. It appears rather difficult at times for a faculty to decide which courses could best be adapted to television and to the needs of the students on that campus. Such disagreement, it should be noted, is not something that has been introduced into the educational world with the advent of television. Any one who has ever tried cooperatively to work out degree requirements or even departmental course offerings may have encountered the same type of problem, the same lack of unanimity.

Considering the variety of institutions involved, perhaps the truly remarkable thing about this inter-institutional television project is that it has worked—or even existed—at all. Try de-

veloping a syllabus for a single course to be offered simultaneously by TV to students of a state university, a technical land-grant college, a liberal arts university and a teachers college, and you get some small idea of the difficulties which surround this television teaching project.

It may well be that inter-institutional TV is better adapted to a group of liberal arts colleges than to such varied public institutions. Many of the liberal arts schools have shown a remarkable degree of cooperation in such ventures as joint degree programs, and this same spirit could well be applied to collective efforts in educational TV.

The Oregon State College faculty television committee which evaluated the year's results made no strong endorsement of open-circuit inter-institutional classroom television. But it did conclude that challenging opportunities in utilizing inter-institutional television exist in any state meeting these conditions:

1. Two or more colleges or universities of similar status with common course offerings in a variety of areas that can be linked by television;
2. The possibility of offering a minimum of five courses per week, with a minimum enrolment of 600 in each course;
3. An acute shortage of competent teachers in a number of courses that can be taught entirely by television;
4. Strong desire reflected in the administration and in the faculty in general to utilize television as a teaching medium to meet existent problems.

These preliminary findings in Oregon should aid those states and groups of colleges, which are considering the use of inter-institutional television, to make the wisest choice consistent with their own circumstances.

Educational television is still in the experimental stage. Enthusiasts have described it in glowing terms as the answer to the "crisis" and as a powerful new medium of educational communication. Its critics have been equally vocal in pointing out that it is no panacea for educational problems and that it is no more effective than the teaching it transmits. Clearly the ultimate role of educational television is yet to be defined. Open vs. closed circuit, classroom vs. home learning, television only vs. television plus the classroom, intra-institutional vs. inter-insti-

tutional TV—all of these questions can be worked out only after experimentation and research provide some of the necessary information.

The Oregon experiment is too new as yet to have established any strong conclusions. But already it has reinforced the discovery that TV learners do as well as conventional classroom students. It has established that most students and faculty members have more favorable impressions of television learning after some association with it. It has suggested the criteria, but not the rationale, for those schools and states which are considering inter-institutional classroom television. And it has clearly demonstrated that the human element in the educational process—be it constructive or destructive—is not minimized by the power of the electron.

ON FACULTY CLUBS

GARO S. AZARIAN

ASSOCIATE PROFESSOR OF FRENCH, OHIO WESLEYAN UNIVERSITY

AT a time when semi-professional and semi-social gatherings connected with a college multiply and claim attention under all kinds of attractive names, a problem of judicious choice inevitably presents itself to the minds of the expected participants, since actual attendance at all such meetings, were that possible, would constitute an all-absorbing activity beyond average physical power and endurance. In such circumstances each kind of club or society needs to justify its existence by carefully defining its distinctive object, if it is to claim in our busy life a place worthy of notice and to appear to possess in our eyes a definite role and usefulness.

Like any other association, the faculty club ought to make it clear that it has a purpose, a purpose quite different from that of any other association; that by serving its purpose it fills a keenly-felt need impossible to satisfy otherwise; and that its activities are actually conducive, effectively and economically, to a special kind of satisfaction sought.

What is a faculty club in a college? Is it professional or social in character? It seems that to justify its existence it should be exactly neither the one nor the other. Were it professional, it would have no worthwhile function to perform beside that of national, regional and local organizations which promote a periodic exchange of interesting and stimulating ideas in various fields and bring more or less regularly into contact people of the same specialty and technical idiom. Were it purely social, its meetings would be no more than rather poor imitations of such types of gatherings as come about spontaneously and less artificially from feelings of close friendship or cordial neighborliness. To say that it is a combination of the two and leave the statement as it stands, vague and elastic, would really be assigning to the faculty club no very definite purpose; and such a statement, unless amply qualified, would be practically tantamount to a confession that this kind of club has no particularly useful and clearly definable function to perform and can be up-

held only in the way in which many insignificant customs and traditions are upheld in our society, by the law of moral inertia. And that would hardly be a justification; not a logical one at any rate. Customs are criticized, traditions are shaken, even the most firmly established academic procedures are re-examined and age-old practices are most audaciously called in question. No, it would hardly be satisfactory to leave the statement about the nature of the faculty club vague, elastic and amenable to all kinds of contradictory interpretations. We should qualify it; and by doing so we should see whether the very character of the composition of such a club and the nature of its gatherings could not logically imply its purpose, role and function.

Who participates in its activities? Evidently some intelligent and highly educated persons who have a common concern with teaching and legally belong to the same professional group but are particularly interested in very different fields of knowledge and are accustomed, in their specialized work, to more or less technical idioms. The wives of faculty men and the husbands of faculty women have presumably similar interests. Such is the character of its composition. The members obviously come together not to concern themselves with problems of teaching but to have an informal exchange of ideas, more serious and profitable than ordinary conversation and less rigid and technical than professional discussion. Such is the apparent nature of the gatherings.

True to the character of its membership and to the nature of its gatherings, the faculty club logically should and practically could be an organization providing occasions upon which a specialist meets other specialists in different fields without losing the most interesting intellectual aspect of his personality; that is without ceasing to be a specialist but communicating with them in a language accessible to all, namely in non-technical, literary English.

Put in such terms, the definition already allows us to get a glimpse of the unique service that a faculty club can render—a service found nowhere else and likely to meet a most neglected and ill-recognized need. But the matter still needs a good deal of clarification.

The average college teacher is highly specialized. He is specialized in two ways: he is particularly well versed in a certain

field of knowledge and he is accustomed to a jargon peculiar to that field. This jargon is more or less technical, clear and precise to the specialist but generally unintelligible to the layman. Normally the college teacher has no reason to use non-technical language in order to explain technical matters. Ordinary language would prove uneconomical and would involve circumlocutions: complicated, lengthy and hard to manage. An attempt to set forth technical matters through such an inconvenient medium and in ways to which he is not accustomed would require in many cases a great deal of ingenuity on his part and would heavily tax his imagination. In the two most important fields of his intellectual activity—the class he teaches and the professional conventions he attends—he constantly employs, and for good reason, a jargon. In both these cases, the means of communication used is technical language. There is no difference in this respect between the two except that in the former case topics of discussion are regularly presented in a strictly methodical order, going from the known to the unknown, from the student's point of view, and introducing the technical idiom itself gradually, step by step, bit by bit. Confined to these two fields of activity, he has little need to come out of the sphere of his symbols, which as a rule he is most reluctant to do even on the rare occasions when such a need arises. He is therefore bound to an exclusive use of the special idiom, and, however competent and otherwise well trained, he appears often inefficiently communicative and sometimes helplessly inarticulate before a public of laymen. In other words, he cannot speak very well of what he knows best unless he expresses himself in his jargon. While he becomes more and more capable of talking about interesting developments in his field to the specialists, he remains incapable of giving any adequate notion of them to the uninitiated.

It may perhaps be argued that there is no need of contact between the specialist and the general public. We should answer that normally there is not, but occasionally there is. There is such a need, for example, when the specialist wants to insure a close understanding between himself and the public, without whose whole-hearted support a program undertaken by him cannot succeed. There is likewise such a need if we are to admit that one of his roles, insofar as he is a teacher in a broad sense,

consists in eliminating popular errors by propagation of correct views. At any rate, it would hardly seem contestable that the college teacher, whatever his primary function might be, would become a better transmitter of culture and scientific knowledge were he, with all his special training, also skilled and ingenious in the use of non-technical language so as to be able on occasion to give an adequate idea of technical matters without using technical idiom. Imagine a philosopher explaining Plato's doctrine of ideas without uttering the word "idea" and a psychologist explaining various aspects of behavior without neologisms, and you will easily conceive the possibility of many interesting and significant communications to the public.

Although some teachers often give evidence of such ingenuity and imaginative power in their classroom instruction, many of them are far from possessing the skill. Their specialized education, whether acquired in school or outside of it, draws them away from the ordinary language whenever they happen to deal with matters pertaining to their field. The deeper they dig into specialized learning, the farther do their minds move from the normal tongue. In fact quite a few of them develop, in more than one way, indifference to literary expressiveness, and at no stage of their intellectual progress do they come even to suspect that there may be such a thing as an art of vulgarization.

An art of vulgarization, or popularization, as some would prefer to call it, does exist, although it is not widely exercised. Literary history includes some illustrious practitioners of this art. However, by and large, it remains ignored or despised, for in professional circles a certain prejudice prevails on this matter. Many seem to think that popularization necessarily implies sacrifice of accuracy. This is missing the point. There should be no question of sacrifice of accuracy. Popularization does not mean an attempt—perhaps quite impossible—to impart to the uninitiated, in a language intelligible to all, detailed technical information, but only an attempt to supply them with a few correct general notions about a technical matter so as to give them a sound idea as to what it is all about, to leave them soberly intelligent rather than extravagantly baffled and to habituate them to more respect for true knowledge than awe for incomprehensible and fantastic mystery.

The art of vulgarization has no doubt great educational value and is greatly needed, particularly in a democracy. But skill in popularizing is not common. As any other skill, it requires some training, if not systematic study. Where can persons concerned with education in its broad sense get the training? There are not many opportunities for the initial exercise of this art. In the academic world there is no association formally organized to promote this kind of practice. There is no training ground for it.

There is no training ground for it, but the faculty club could serve as such. It could be made a meeting-place of specialists of all kinds, a meeting-place where departmental habits of speech are abandoned but departmental messages are not. It could be a field of meaningful activity, highly educational in a special sense, apt to react among other things against pedantic habits, complacent routine and antihumanistic isolation. It could be furthermore an unofficial but valuable center of real interdepartmental contact, a contact designed not for carrying on cold business or heated controversy but for sharing significant intellectual experience. Yes, the faculty club could be all that were it not for the fact that usually its activities are organized for a different end or for no end at all to speak of—to offer sometimes informal formalities and sometimes unentertaining entertainments.

Its activities could be organized so as to create conditions under which a specialist is expected to communicate to persons not of his specialty matters of general interest well known to him but ill understood by others. In other words, these activities could be organized with a view to bringing him and a selected group of laymen into intellectual contact. For this purpose, some rules of conduct could be devised more or less after the following pattern:

1. The first half of the main program at each meeting of a faculty club will consist in a brief exposition by a competent person in non-technical language of a more or less technical subject likely to be of general interest.
2. The chief object of the exposition will not be to present detailed scholarly or scientific information, which would be obviously impossible in such circumstances, but to give a general correct notion about a matter ill understood by laymen.

3. The main intellectual exercise expected of the speaker will not therefore consist in documentary amplification or scholarly treatment of materials but in a copious use of imagination to find literary devices apt to make a few central ideas luminously clear through a series of distinctions, analogies and illustrations.

4. Subjects will be chosen in such programs for their probable general interest, stimulating value and puzzling nature. The following are a few examples of subjects which may meet this requirement:

- The Meaning of Zeno's Flying Arrow* (Philosophy)
- The Measurement of the Ultramicroscopic World* (Chemistry)
- Parallels of Darwinian and Mendelian Theories* (Zoology)
- The Nature of Itching and Scratching* (Physiology)
- The Whims of Memory* (Psychology)
- The Variation of the Dew Point* (Geography)
- Ways of Discovering Mineral Deposits* (Geology)
- Instruments of Cartography* (Geography)
- Thematic Development* (Music)
- The Art of Checking Forged Documents* (History)
- Strange Patterns of Diplomatic Language* (Political Science)
- Extraordinary Stylistic Devices* (English)
- The Origin of the Definite Article* (Foreign Languages)

5. The second half of the main program will consist in a general discussion on the subject of the day.

Although, here and there, programs in faculty clubs occasionally acquire a character not very different from the one implied in the above-mentioned rules, such practice is far from being general and consistent. No matter how unimportant the faculty club may seem to some because of its unofficial nature, since it does exist its performance should not be left to accidents. The proposed program will not perhaps be easy of execution. Some may consider it too ambitious, while others may rather feel that it is too modest. Difficult or easy, ambitious or modest, it will serve a purpose appropriate to the nature of the faculty club and will satisfactorily answer the question: "What are they gathering for, anyway?"

THE COLLEGE COUNCIL: AN EXPERIMENT IN COLLEGE ORGANIZATION

BARBARA J. WELLS

EXECUTIVE SECRETARY, DOUGLASS COLLEGE COUNCIL

IN the expanding college of the next decades, methods and procedures of organization must be examined and revised if the values educators treasure most are to be preserved and if burgeoning American youth is to be served well. Administrators and faculty alike are already faced with pressures beyond the limits of their time and physical energy, and this is only the beginning.

In any such examination and revision, the colleges cannot forget two paramount factors. First, the faculty member's participation in the determination and maintenance of high standards of academic excellence must be strengthened. As his numbers increase, therefore, institutionalized democratic procedures become correspondingly important. Reliance upon informal exchange of opinion and the "pure democracy" of monthly or bi-monthly faculty meetings is not adequate, and the profusion of committees has got out of hand. Second, this increase in participation in policy-making must not be permitted to take more time from the business of teaching and research, which already in the eyes of many instructors has dwindled to a barely discernible vanishing point beneath the load of committee assignments. On the contrary, ways must be found to liberate more faculty time for these primary responsibilities, without weakening the faculty's involvement in the larger educational questions of the college.

The easy answer is of course more money for more instructors and staff. But the amount of expendable funds and the number of adequately trained persons are simply not sufficiently large to permit lavish use of these two precious materials. In competition with government and private industry, also hungry for these commodities, the colleges will never come off better than third best.

NOTE: Since this article was written in the spring of 1958, some changes have been made in the organization of the Douglass College Council, but they do not impair the value of the experiment.

Most colleges will be forced to look within themselves for new ways of using people and money actually on hand. Douglass College, the women's undergraduate division of Rutgers—the State University of New Jersey, has undertaken an experiment in internal reorganization which may have some of the answers. Under Dean Mary I. Bunting, a Committee on Committees and the faculty established in the spring of 1956 a college council designed to coordinate new academic policies, curriculum plans, their application to individual student's problems, and related administrative procedures into an integrated whole.

The council's power of decision was specifically delegated by the faculty and was limited to relatively minor individual adjustments of the academic regulations or to questions which, like serious academic deficiency, required speedy action. In the past these areas of decision had been delegated to the former Committee on Academic Regulations and to the former Committee on the Underclass Years.

All other functions of the council are either preparatory to final faculty consideration and decision or are advisory to the dean. In the first category, the formulation and modification of academic rules and procedures, and the coordination of curriculum planning initiated within departments, were formerly carried out by two now defunct committees: Rules of Procedure and Curriculum. The advisory activity of the council is a new function, serving to bring considered opinion from all parts of the college community to bear on those matters of policy and administration which the dean wishes to lay before the council.

Thus many committees have been combined into one. This has had the advantage of freeing many faculty members from a multitude of committee meetings. It has had the advantage of eliminating duplication and overlapping, because those who apply regulations see inconsistencies and gaps most quickly. It has had the advantage of coordinating departmental curriculum proposals through a group increasingly well acquainted with students' programs and with other departments' needs. It has had the advantage of keeping the dean of the college in close touch with numerous aspects of academic and student opinion, and of allowing her to discuss matters of general policy with a representative group at will. It has had the advantage of providing a continuity and integration to planning of all kinds.

The council method has contributed to efficiency and has freed large blocks of faculty time for teaching preparation and increased research activities. How has it maintained democratic faculty participation and provided for a fuller expression of faculty opinion on basic questions?

Particular care was taken in organizing the council not only to retain close liaison with faculty thinking but to add a new two-way channel for informed faculty discussion and for representation of faculty opinion. At the same time practical problems of administrative execution were kept in view.

Four faculty members serve on the council, representing four major divisions of the faculty—roughly, natural sciences and mathematics, social sciences and history, humanities and languages, and special curricula. Each year one faculty member of the council, who is never a department chairman, is selected by the dean from a panel of names submitted by departments making up the division. Each faculty representative serves a term of four years. The three other council members are administrative officers—the dean of the college, the dean of students and the assistant dean in charge of administrative services.

Faculty members of the council are relieved of one quarter of their teaching load. In addition to attending weekly council meetings, they act as liaison between the council and the faculty members in their division, taking questions raised in council to their constituents and channeling faculty opinion from their divisions into council meetings. Membership of the dean of students and the assistant dean bring student opinion, related student personnel problems, and administrative views to bear on every question under consideration.

A further aid to the council has been the provision of a full-time secretary who is charged with responsibility for minutes, correspondence and the collection and preparation of materials needed for discussions, and is available at all times to students with nondepartmental academic problems. This leaves the faculty representatives free for the discussion of larger issues with their faculty constituents. The centralized functions of the council make centralized secretarial assistance possible, thus providing for a better-coordinated and more unified service than is customary in the multiple committee systems with part-time or shared secretarial services.

In sum, the council has helped to meet several of a college's most pressing current problems: the multiplicity of faculty committees, the duplication of time-consuming committee work and the difficulty of securing integrated academic planning. It also has provided a method for focusing faculty opinion in advance of faculty meetings, which, not unlike other legislative bodies, are far too large and unwieldy for searching discussion and careful drafting of workable documents.

The Douglass College Council has now been in operation almost two years. It has functioned by the rule of consensus rather than of vote; it has stirred up searching examinations of basic college philosophy and probed into some of the more perplexing aspects of the processes and goals of liberal arts education in contemporary society. It has developed a set of ground rules for its own conduct. It has handled a multitude of student problems speedily and efficiently, without losing sight of the individual in any case. In doing so it has been led to question, and to suggest changes in, some academic rules and regulations. It has developed an *esprit de corps* which has produced an unexpected depth of understanding of each other's problems between faculty and administration members.

It has also developed some gremlins.

The big gremlin grows out of the council's special virtues. It has been increasingly apparent that a faculty member of the council must, by definition, acquire an over-view of problems confronting the college which he may not adequately communicate to his constituent faculty members. No faculty member is hired, nor should he be, for his skill in diplomatic or political fields. However, when he takes on a responsibility involving these attributes to a high degree, he must learn a new set of skills, and this takes time. It has appeared that it might be helpful to add machinery which will allow him to function at his maximum ability in these fields while he adjusts to this situation. In the original plan there was no built-in machinery to provide faculty representatives with a regular forum in which to work out their best efforts in communicating the context of a problem to constituents.

Conversely many faculty members are not accustomed to a representative way of doing academic business. They are unschooled in methods of increasing the effectiveness of their repre-

sensation and of benefiting from their representative's assigned responsibilities. The introduction of periodic meetings with their representative, alternating perhaps with fewer full faculty meetings, might well assist them in making better use of the council system. A worthwhile by-product might also be the opportunity thus created for more frequent exchanges among members of allied disciplines, a value increasingly important as faculties increase in size.

Strengthening these channels of communication within a council system is of major importance to the realization of one of its central objectives. If democratic processes are to function within a large community of scholars, more efficient procedures of democracy must be built into the scholastic community, and used. From experience so far, it seems that the council system would benefit from regular meetings of its divisions, where a full report from the council representative was expected and where opinions were fully expressed for his use.

Another gremlin has been the possibility that some younger faculty members have lost an opportunity to participate in helping with individual student problems in a way which would help them grasp the relation of the general academic regulations to the student with whom they deal on a daily basis. If this gremlin proves to be a sizable one, a possible answer may lie in a tentative proposal to involve more instructors in freshman orientation and advising. At Douglass this would fit well into plans already under way for the assignment of faculty volunteers to one of the four living centers of the campus, in the hope that over a period of time students and faculty members might develop closer informal relations supplementing the academic advice of the departments. This proposal is not only directed at the development of a closer student-faculty relationship, but also recognizes that the particular relation of a faculty member to the student community depends as much on the desires of the individual instructor as it does upon the organizational structure of the college.

Another gremlin has been the fact that the original division of the faculty for purposes of council representation has proved somewhat unequal. Possibly a fifth faculty representative, taking over some of the departments of the presently overworked

representative, would divide the work more equitably and at the same time strengthen faculty representation in the council sessions.

It is conceivable that some other faculty division might, at Douglass or elsewhere, meet both problems mentioned above. For instance, a six-member faculty representation, with smaller divisions and three-year terms, might be helpful. In this connection, budget questions posed by freeing additional quarters of faculty time for council activity must be considered.

The problem of combining democratic procedures with some measure of efficiency is as old as the idea of democracy itself. Many colleges have been slow to make use of some of the techniques which help meet this problem, but present exigencies are forcing them to take a more tough-minded look at themselves than they have hitherto. In fact communities of scholars might well look upon themselves as proving grounds for testing new and better solutions to this crucial question than have yet been evolved.

It is hoped that this frank analysis of Douglass College's two-year experiment with the council system may be of interest to other colleges with the same needs. The whole purpose of the council system has been to determine whether or not this particular departure in academic organization might help to solve some of the questions put to colleges by our complex, expanding society. The final results are not yet in. A Douglass faculty committee will soon be appointed to evaluate the council's performance and contribution. If from the council idea there grows the germ of a better solution for the problems set forth, Douglass will feel that its experiment has been a success.

SUMMER SCHOOLS AT BRITISH UNIVERSITIES

DONALD R. DUDLEY

PROFESSOR OF LATIN, UNIVERSITY OF BIRMINGHAM

AS this *Bulletin* goes to press, thousands of Americans will be streaming homewards across the Atlantic after a summer vacation in Europe. Among those thousands there will be some 350 American students and teachers who have been spending six weeks at a British university summer school.

This has happened every year since 1948, when some of the British universities combined to offer summer vacation courses for American, Commonwealth and European students, so that the program has now completed its eleventh year and seems well established. For 1958, four schools were offered under the joint program at Oxford, Stratford-upon-Avon and the two capital cities of London and Edinburgh. A choice of subjects and periods most appropriately studied at the universities concerned was offered: it included a study of Shakespeare and Elizabethan drama, with a special seminar on Elizabethan music, arranged by the University of Birmingham, at Stratford-upon-Avon; literature, politics and the arts in seventeenth-century England at Oxford; literature, art and social change in England during the period 1789 to 1870 at London; and a survey of the historical, cultural and philosophical heritage of Europe, offered by the combined Scottish universities at Edinburgh.

In arranging courses of six weeks' duration, it is intended that serious academic work shall be undertaken. That this intention is fulfilled is shown by the support which the schools receive from senior members of the teaching staffs of British universities who either take a direct part in the teaching or serve in an advisory capacity. The seriousness of purpose of the members of the courses provides a fitting complement to this interest shown by British university teachers. The vast majority of those coming to the summer schools come to work as well as to enjoy themselves, and many of them earn credit at their own college or university for attending a summer school.

NOTE: Professor Dudley is chairman of the Universities of Birmingham, London, Oxford and Scotland Joint Committee for Summer Schools.

Attendance at a summer school in Britain is often something of an intellectual adventure for an American. The two countries have different academic traditions and the very fact of being subjected, even for six weeks, to a new form of academic discipline is in itself a stimulating experience.

At each school there are formal lectures which all students attend. Leading authorities from several British universities take part in the teaching program. At some of the schools it is possible to include an eminent American professor who happens to be in Britain. But, lectures apart, one of the distinctive features of the summer schools has always been tutorial and seminar work in small groups: the "tutorial system," as it is called at Oxford. In many cases tutors are resident and share the same life in the colleges or halls of residence with the students: there are good opportunities for students and staff to meet informally as well as formally and to carry on discussions which may or may not be related to the work of the summer schools. Tutors may assist in research, advise on reading and supervise written work. Attention is also paid to library facilities and a special summer school library is established at each of the schools.

It would of course be unrealistic to suppose that students and teachers would travel from the United States simply to attend lectures or read in libraries, however excellent. Opportunities to combine study and pleasure are therefore included in the program. The Stratford summer school enjoys the unique advantage of being able to consider theatre-going as an essential part of the academic program. Lectures and seminars are closely related to the plays being performed at the Shakespeare Memorial Theatre, and students are able to see these plays several times, if they wish, in addition to performances of Shakespearean and other plays in neighboring towns. The members of the Oxford school had ample opportunity this year for seeing in Oxford the painting and architecture of the seventeenth century, and for visiting Blenheim, Stratford-upon-Avon and other parts of the country. In London the program of afternoon visits was specially linked to the subject of nineteenth-century English literature, art and social history but was widened to include visits to places of general historical interest such as Windsor Castle and Hampton Court Palace. At Edinburgh the program of visits reflected the

wide span of the academic program and included not only places of historical interest but also local collieries, distilleries and factories. There were also official receptions or garden parties at each school, as well as dances, concerts, play-readings and film shows. There are various sports facilities at the schools, and at Oxford and Stratford the students are initiated into some of the mysteries of cricket, the match between the two schools having become an annual fixture, in which enthusiasm may play a greater part than skill, although the game still bears some resemblance to the English national sport.

Since proficiency in speaking and writing the English language is an essential prerequisite, the schools inevitably attract most of their students from English-speaking countries. It is, however, difficult to think of any country of the free world which has not been represented at some time in the past eleven years. The largest contingent comes annually from the United States, but there is usually a good representation from the countries of western Europe, from all parts of the Commonwealth and from the countries of the Middle East. Others have come from Brazil, Ethiopia, Japan, Mexico, the Philippines, Sarawak, Uruguay and Venezuela. Much has been done to attract students from universities in Britain, despite many difficulties. There is no local tradition of attending summer schools, and the few British students who think of such a thing for their vacations are naturally most attracted to courses abroad—in France, Italy or Germany. None the less, British students do come, and in increasing numbers, to each of the summer schools and make a distinctive contribution to their life. Difference in nationality, like difference in the ages of the members of the schools, seldom seems to prevent the creation of a common feeling. It is perhaps worth mentioning how quickly students from different countries, different environments and different traditions, and with considerable difference in age, respond to the atmosphere of the summer schools and find common interests and a common life which prove stimulating and beneficial to the whole school.

Reflecting on the response of students to the atmosphere of the summer schools, it is perhaps interesting to look back to the "blue prints" of 1947. Originally the schools were devised to meet a particular need—to make provision at British universities

for American students. Besides the younger undergraduates and graduates who were eager to resume their academic contacts with Europe which had been broken for so many years, there were the ex-servicemen who had a generous grant for education under the G.I. Bill of Rights and many of whom wished to study in Britain. At that time however British universities were swamped with British applicants and there seemed little chance of their being able to accept large numbers of overseas students. Special provision was needed, and plans were made to offer, during the summer vacation, courses of high academic standing and long enough for American students to obtain credit at their own university. British universities do not hold regular summer sessions like those provided by many American colleges and universities, but it was originally proposed to offer something similar, with courses in a wide variety of subjects, at several British universities.

For a number of reasons the original plans proved impracticable, but there has proved to be a steady demand for courses at four centres: at Oxford and at Stratford-upon-Avon, where pioneer courses were held in 1947, and in the two capital cities of London and Edinburgh. The universities concerned set up permanent machinery on a cooperative basis for publicity and recruitment in the United States and Europe, and the joint committee, so conceived, has provided a sure foundation for the continued success of the summer schools up to the present time. Neither the uncertainties of international relations nor periods of financial strain have caused the curtailment of the joint program. Indeed it was surprising, in view of the reports of a recession in the United States, that the number of applicants should have increased substantially for the 1958 courses.

It is by now established that there is a need for the provision of courses of sufficient duration to enable serious academic work to be undertaken. Experience has proved that it is worth while to maintain high academic standards even though this means that the less serious student is attracted elsewhere.

In the first ten years of the program, some 4,650 students came to these British summer schools from all over the world; 1958 shows promise of this total being equalled if not exceeded in the second decade. So far as the United States is concerned, we

have had the privilege of welcoming students from every state of the Union with the single exception of Nevada. Rather more than half the American students have come from the Atlantic states, which is not particularly surprising in view of the high proportion these states contain both of the total population and of educational institutions. It is encouraging to note, however, that the states of the Pacific coast and of the Middle West have also been well represented each year, and that from some states we have had representatives from every college or university listed by the Association of American Colleges.

The summer schools arranged by the Universities of Birmingham, London, Oxford and Scotland are a form of partnership among those universities, but the partnership extends beyond Britain. For in building up the program we have established links with many American colleges and universities where the interest of faculty members is manifest by the work they undertake as honorary advisers. The program has indeed grown into an experiment in international academic cooperation. Here the contribution of the Institute of International Education in New York is of immense significance. The European Department of the Institute undertakes the administration of the program in the United States and arranges the selection committees which award scholarships and allot places for American applicants. We have countless other good friends in America, many of them former summer school students. We hope that we shall have added to their number as the "Class of '58" returns home.

THE ART OF OVERSEASMANSHIP

(Book Review)

BYRON S. HOLLINSHEAD

THIS small volume is a useful addition to the growing list of published materials on the general subject of how to convey technical assistance from one country to another. Since it is a compilation of papers or speeches by various authors, there is considerable unevenness in the quality of the various contributions.

There is of course a tremendous need for a body of theory on the general subject of how economic development is to be stimulated in the so-called "underdeveloped" countries. Some foundation would do well to finance comprehensive studies in this difficult field. As a preliminary to such studies, conferences of the type which produced these papers are needed to indicate the subjects which need further exploration.

Unfortunately, a conference cannot write a book and conferees inevitably prepare papers which repeat other papers. Further, the fruitful remarks which the participants in the conference have made in the corridors are unheard by the reader of the proceedings, so that he feels somewhat defeated.

Of the themes which the authors agree to be in need of further development, the one recurring most often is "institution building." What is meant by this is never exactly clear but one supposes that it has to do with the kind of training the British tried to give to the Indian Civil Service or what the French tried to do in creating schools in their territories.

Certainly no one can quarrel with this idea, although it has its hazards. The hazard is that such institutions should have an indigenous growth if they are not to cause an unnatural or lopsided development. Like most things in this field, the greatest need is for balance—not to create institutions which are too foreign or too complex, yet not to hold back in creating institutions; not to give more technical assistance than can be absorbed, yet not to neglect to give; not to impose one's own ideas, yet not

"The Art of OverseasmanSHIP," edited by Harlan Cleveland and Gerald J. Mangone, Syracuse University Press, Syracuse, New York, 1957. 150 pages. \$3.00.

to hesitate to argue for change; not to give capital goods which need replacements or repairs, yet not to hesitate to give enough to make a good demonstration.

It is certainly difficult to sustain this kind of balance, especially with an annual budget review by Congress. Yet we have to operate with some such delicate balance, and if democratic nations cannot learn to do it effectively we are all lost.

Obviously, there is a desperate need to learn all that we can both from the theorizers and the practitioners if we are to gain skill in the difficult art of "overseasmanship." The problem for the United States is acute because we must take massive action all over the globe before we have had any general agreement about the philosophy to guide such action and before we have had time properly to train the needed people.

NOTE: Dr. Hollinshead is director of the Commission on the Survey of Dentistry in the United States and was formerly director of the Technical Assistance Department of Unesco.

THE LIBERAL ARTS COLLEGE

(Book Review)

WILLIAM S. HOWLAND

THE LIBERAL ARTS COLLEGE is a well planned and skillfully executed book in which Professor George P. Schmidt admirably achieves the purpose that he sets forth in his preface: "This book is the story of the liberal arts college." In actuality, he goes beyond the simple story of the liberal arts college in America: he tells that story concisely, packing a wealth of information into 264 tightly written pages, but he fleshes out the bare bones with many anecdotes meaty with humor and what journalists refer to as "human interest."

Even the starchiest Harvard man could hardly suppress a smile over the troubles of the nation's oldest university with its first president as Schmidt recalls them.

The first professor, Nathaniel Eaton, proved a misfit, who had to be dismissed after one year for cruelty and financial incompetence. He had held out on the students' allowance of bread, beef and beer, had beat them twenty to thirty stripes at a time, had cudgeled the assistant master with a walnut tree plant big enough to have killed a horse. Eaton left the college and the colony 1,000 pounds in debt. When his estate was liquidated, all that was recovered was one cow. The college staggered under the blow, the students all left, and no instruction was given for a whole year. Then, in 1640, it reopened under President Henry Dunster and has been receiving students ever since.

And what modern college or university administrator would not feel a surge of sympathy for the pioneer college treasurer who stopped student delinquency in payment of bills by having himself sworn in as a deputy sheriff and receiving student registrations (and payments) with a revolver lying on his desk?

Anecdotes such as these give sparkle to Professor Schmidt's pages, but this is not a light nor frivolous book. It is a serious story of how the liberal arts colleges progressed throughout the width and length of the United States from their first precarious footholds on the Atlantic seaboard. It brings out the great role

"The Liberal Arts College" by George P. Schmidt. Rutgers University Press, New Brunswick, New Jersey, 1957. 310 pp. \$6.00.

played by the pioneer colleges, such as Harvard, Yale, Princeton, William and Mary, the first truly liberal institution, Ben Franklin's college in Philadelphia, and the graduates of these and others in bringing the light of learning, feeble though the first flickers were, to the wilderness beyond the mountains and across the plains. It tells inspiringly the story of how the churches battled to foster higher education from the beginning of our country. True, it was often an effort channeled along narrow lines, but it was an effort that helped the first dim gleams of the light of learning grow brighter.

This book also tells excitingly of how the first pioneer women educators—such determined women as Emma Willard, Martha Caye Thomas and Mary Lyon, to name but three—breached the bastions of prejudice to make college education possible for the female of the species who until less than a century ago was definitely more ignorant than the male in America.

After tracing the development of the liberal arts college along with the development of the nation, Author Schmidt, in his two final chapters, attempts to evaluate the meaning of a liberal education and the role of the liberal arts college today. He succeeds rather well in this awesome endeavor, as the following quote indicates:

A liberal education is not a thing of precise definition like an isosceles triangle, nor is it a fixed list of courses in a college catalogue taken over a given period of years. A liberal education means knowledge: verified and dependable information about the world of nature and its processes, and about human society both in its historic origins and its ever-changing contemporary forms. It means trained skills and abilities; to use one's own language effectively and one or more foreign language adequately; to think critically—itsself a cosmos of more specific skills; to judge intelligently among alternatives; to participate helpfully in social situations. It means appreciation of people; of the moral and spiritual quality of actions; of human imagination whether displayed in painting or music, in poetry or drama, or in mathematics, astronomy or physics. A liberal education is something like that.

In his final paragraph, the author sums up the role of the liberal arts college today succinctly saying "There is the old and the new. We need both, for one supplements the other. What

was said by them of old time contains the wisdom of the ages, which the liberal college must preserve and transmit to posterity. But whenever a prophet of new ideals arises to speak with the authority that rests on fullness of knowledge and conscientious conviction it is the duty of the liberal college to give him a hearing."

In toto, this is a provocative, informative book, well worth the time of anyone interested in educating himself or others.

NOTE: Mr. Howland is assistant to the president at the University of Miami and was formerly chief of the Atlanta bureau of Time, Inc.

AMONG THE COLLEGES

ANTIOCH COLLEGE has received from the Fund for the Advancement of Education a grant of \$27,280 for a two-year continuation of its experimental program in independent study. Research into independent study has been going on at Antioch since the 1956-57 school year, when with a grant from the Fund the college focused on the use of a period of independent reading as its principal approach to autonomous study. This year's grant was used for training and preparing students for independent study. In the third phase, to cover the next two academic years, Antioch expects to develop in more detail specific techniques and methods by which students can be trained for working on their own either in groups or as individuals. The college proposes to develop a series of training aids and guides designed to help other institutions prepare students for independent learning and to help develop the kinds of skills, tools and habits of learning necessary for effective independent study.

ATLANTA UNIVERSITY and the four affiliated undergraduate colleges started this September an extensive three-year program concerned with reading problems. A central clinic, established under university auspices, is available to undergraduate and graduate students for diagnosis of reading difficulties and deficiencies and will work out remedial procedures with the institutions in which the students are registered. This has been made possible by a grant of \$144,500 from Lilly Endowment, Inc.

AUGUSTANA COLLEGE was bequeathed the Skyridge Observatory by the late Dr. Carl Gamble, amateur astronomer and outstanding civic leader in Moline, who in 1951, in recognition of his extraordinary accomplishments in the field of astronomy, received the honorary degree of Doctor of Humanities from the college. The observatory, which last year was designated as an official observation point for the earth satellite in the International Geophysical Year, will be moved from the grounds of the Gamble residence to a site on college property and will be housed in a building estimated to cost \$180,000 which will be a memorial to Dr. Gamble.

BARNARD COLLEGE conducted groundbreaking ceremonies this April for Adele Lehman Hall and Wollman Library—the first building to be constructed on the campus since 1925 and the first step in Barnard's plan to expand its enrolment to 1,500 students by 1961. Mrs. Arthur Lehman, a Barnard alumna, contributed \$750,000 for the \$2,150,000 building and the Wollman Foundation made a gift of \$675,000 toward the library, a self-contained unit within the building. The top and ground floors of the structure will be used for classrooms and faculty offices for the social science departments, bringing these departments together for the first time. The ground floor will also house a new language laboratory for the modern language departments.

BUCKNELL UNIVERSITY has received \$67,000 from Mrs. Ellen Clarke Bertrand for the Ellen Clarke Bertrand Library's Endowment Fund which she created. This brings the total sum which Mrs. Clarke has given to \$377,000.

The university is one of 28 privately-supported colleges and universities sharing in capital grants totaling \$455,000 awarded by the United States Steel Foundation, Inc., as part of its program of support for higher education. Bucknell's share in the amount of \$20,000 has been allocated to its fund for the completion of Vaughan Literature Building.

CARLETON COLLEGE is one of a group of nine colleges and universities receiving grants for research in public affairs from the Ford Foundation. The purpose of the \$20,000 grant is to emphasize the relation between research and teaching, by encouraging faculty and student cooperation in a research program covering public affairs, governmental and political processes and public policies.

CATHOLIC UNIVERSITY OF AMERICA will offer an expanded field of concentration in the courses for training those in the top echelon in the field of higher education—as college and university presidents, deans, registrars, department heads or teachers. The courses are designed also to provide special help for persons in government, business and industry,

and particularly those whose duties cover training, placement and personnel work. They constitute the only program of its kind leading to advanced degrees—Master of Arts and Doctor of Philosophy—offered by any Catholic institution, and are paralleled at only three other universities in the United States—Columbia, New York University and the University of Chicago.

CENTRAL COLLEGE, Iowa, recently dedicated a dining hall and a new wing to the girls' dormitory costing \$400,000 in total. The college has also added a \$200,000 library to its campus.

CHATHAM COLLEGE has established a rotating professorship to be awarded for one or more years to an outstanding scholar in any major field of study. The professorship was made possible by a grant of \$100,000 from the Irene Heinz Given and John La Porte Given Foundation of New York, and is named for Irene Heinz Given, a student at Chatham from 1888 to 1890.

COLLEGE OF IDAHO will be enabled by a grant from the Steele-Reese Foundation of New York City to increase its faculty salaries beyond the amount originally planned. In fact, the administration now can match the sizable increase in faculty salaries already provided in the 1958-59 budget.

COLLEGE OF WOOSTER was bequeathed securities totaling \$36,000 by the late Laura D. Fulton, an alumna and daughter of the late Reverend John W. Fulton, Field Secretary of the College from 1903-06.

COLUMBIA UNIVERSITY was named principal beneficiary of the estate of Mrs. Millicent White Smyth. Mrs. Smyth, the widow of David Wilson Smyth, stockbroker, left \$1,914,121, the residue of her estate, to the university. In addition, she left an \$8,000 scholarship in the name of her husband.

Mr. and Mrs. Benjamin J. Bittenwieser of New York and their children donated \$250,000 to the university to establish the Joseph L. Bittenwieser Professorship in Human Relations, in memory of Benjamin Bittenwieser's father. Mr. Bittenwieser,

a New York banker, is an alumnus and has served as vice chairman of the Columbia College Council and later general chairman of the Columbia College Fund in 1953.

CORNELL COLLEGE has received a grant of \$1,000 from the Citizenship Clearing House to support field work activities during the fall elections by interested students in the course on American political parties and pressure groups. Students participating in these field subjects will work with candidates or party officials of their choice.

DICKINSON COLLEGE has put into effect in July a type of sabbatical leave for the faculty which provides a year's leave of absence every ten years with full salary. "The Refresher Year," as the program is to be known, may be granted to any faculty member who has served the college for ten years and who may, by reason of age, be expected to have two or more years to serve upon expiration of the leave. A poll of faculty members disclosed a unanimous preference for "The Refresher Year" over the usual sabbatical program with leave every seventh year at half salary.

GEORGETOWN UNIVERSITY has received \$411,600 in grants over a three-year period from the National Science Foundation for basic research in mechanical translation. The most recent grant of \$186,600 is for research to run one year until June 1959. In the preceding two years grants of \$100,000 and \$125,000 were made for the project. In January 1954 the first successful translation of material from one language to another by mechanical means was announced jointly by Georgetown linguists and scientists of the International Business Machines Corporation, who had perfected the process. At that time more than sixty Russian sentences were fed into a machine which translated them into English.

GETTYSBURG COLLEGE recently broke ground for its new million-dollar Student Union building and a residence hall for men costing over \$315,000. The Student Union is to be completed by October 1959 and the residence hall one month earlier.

GREENVILLE COLLEGE is the recipient of a \$5,000 grant from the Smith, Kline and French Foundation of Philadelphia, to be used in the field of the natural sciences.

HARVARD UNIVERSITY has established with the aid of an unrestricted gift recently received from the Procter and Gamble Company, an undergraduate Honors Program Fund to help provide the keenest possible challenge to students in Harvard College.

HIRAM COLLEGE has received a gift of \$180,000 to build the gymnasium portion of the college's new physical education, health and recreation center. The donors, members of a prominent Disciple family and long-time friends of Hiram, desire to remain anonymous.

HOUGHTON COLLEGE is the recipient of a \$25,000 grant toward the completion of its newly erected chapel-auditorium, which as yet has only bare concrete walls, plastic windows and borrowed chairs.

KNOX COLLEGE is one of several colleges to receive grants from The Maurice and Laura Falk Foundation of Pittsburgh in support of a program of political education.

LUTHER COLLEGE has met the conditions made in June 1957 by the Kresge Foundation of Detroit and will receive a \$25,000 grant when needed for construction work for the Valders Memorial Hall of Science.

MCPHERSON COLLEGE has received a gift of \$50,000 for the auditorium wing of the new administration-auditorium building from its former music instructor, Miss Jessie Brown of McPherson, Kansas. This contribution comes as a continuation of numerous gifts Miss Brown has made to the college totaling \$30,000. The new auditorium is to be named "The Jessie Brown Memorial Auditorium."

NEW YORK UNIVERSITY has established a new academic center for the encouragement of Brazilian studies in lan-

guage, literature, culture, economics and history. The Brazilian Institute will offer graduate and undergraduate instruction, organize short courses and other special educational services, arrange exchange programs for students and professors, conduct research studies, expand appropriate library holdings and issue publications. Seven corporate donors have thus far contributed or pledged a total of \$90,000 toward the support of the institute enabling it to conduct an experimental two-year program. Also established recently is the Center for International Affairs and Development to coordinate and expand the institution's various international study and service programs.

Along with home, automobile and ocean voyage, a college education may now be obtained on credit. Some 500 students attended New York University this year on a "pay as you go" plan that was instituted last fall. Under the plan—which may include dormitory rent—parents sign a contract with the university, which is transferred to Tuition Plan, Inc., a private, commercial agency which pays the university in full at the start of each semester and then receives the monthly payments directly from the parents. Payments are spread over an eight-month period and the cost to the parents is four per cent more than the tuition due the school.

NORTHWESTERN UNIVERSITY's history department has been awarded a \$23,700 grant from the Carnegie Corporation of New York to complete work on a college-level world history course. The first course being developed under this project, "Problems in World History," will be offered to graduate students and selected seniors during the winter and spring quarters 1959.

OCCIDENTAL COLLEGE broke ground last July for the \$1,350,000 Norris Hall of Science, containing the Jorgensen Laboratories in Biology and Chemistry and the Mosher Science Lecture Halls. The modern three-story science building is scheduled for completion by September of 1959.

OTTERBEIN COLLEGE has received from Lilly Endowment, Inc. a \$10,200 grant to enable the college to complete its two-year audio-visual film-text course of instruction in French.

It is the plan of the college to make the film-text available to a selected list of colleges and high schools during the 1959-60 school year. Although it is too early to pass judgment on this new method of teaching, the language staff at Otterbein is impressed by the fact that first-year students passed the University of Chicago Language Investigation Tests for Aural Comprehension examinations at second- and third-year levels of achievement.

PARK COLLEGE received \$40,000 in bonds from the four children of the late William E. Guy of St. Louis to be added to the endowment of the college—bringing it to a total of \$2,350,000. During his lifetime Mr. Guy gave \$100,000 to the endowment of the college because he was “more interested in the spread of Christianity than anything else.”

PASADENA COLLEGE recently broke ground for a \$850,000 construction project of three new campus building units and a president's home.

POMONA COLLEGE last June started the construction of a \$543,000 women's dormitory—its fourth major one—to be named in honor of the late Mrs. Anna May Wig, wife of R. J. Wig, president of the college's Board of Trustees.

The Ford Foundation has granted the college \$20,000 for research in public affairs. This will cover a five-year program of research awards to faculty members by the college's Social Science Research Center and is part of an experimental project of the Foundation to encourage faculty research with student assistance in a few private liberal arts colleges and universities, with the intention of emphasizing the relationship between teaching and research.

PRATT INSTITUTE will participate this fall in the College Board Advance Placement Program.

PRINCETON UNIVERSITY has been presented with a new professorial chair in science through a \$500,000 gift from the Donner Foundation.

STANFORD UNIVERSITY has received \$110,000 for continuation of its Japanese collaborative studies program from the Rockefeller Foundation.

TEXAS CHRISTIAN UNIVERSITY's endowment fund was raised to \$18,000,000 through a bequest of between \$7,000,000 and \$10,000,000 from the late Milton Daniel, chairman of the university's Board of Trustees, which represents the most magnificent bequest in the school's 85-year history.

TRINITY COLLEGE, Connecticut, has established the Cesare Barbieri Center for Italian Studies with a \$100,000 grant from the Cesare Barbieri Foundation.

The college has received from the Hartford Foundation for Public Giving \$35,000 which will be used for construction of the foyer of Trinity's new Student Center.

Mr. and Mrs. Sherman P. Haight of New York City have donated to the college library a fine collection of 285 items and many more volumes all illustrated by George Cruikshank, English artist of the 19th century. Mr. Haight is an alumnus of the school.

Trinity has been selected as one of 15 colleges throughout the country where "pilot programs" will be conducted by the U. S. National Student Association to develop student responsibility and interest in the educational process.

UNIVERSITY OF AKRON has been given by Miss Irma V. Robinson, an alumna, a block of stocks worth \$22,500 which was sold and reinvested by the university. Miss Robinson will receive the income from the investment for the rest of her life but the sum is for unrestricted use of the university after her death.

UNIVERSITY OF BRIDGEPORT has established a scholarship fund valued at approximately \$95,000, under the terms of the will of the late Elton G. Rogers, retired Bridgeport industrial executive.

UNIVERSITY OF CINCINNATI this summer dedicated a \$1.2 million five-story College of Applied Arts Building.

Other buildings under construction are a \$1.1 million six-story connecting wing between the present Teachers College and Biology Buildings, a \$900,000 five-story addition to the Physics Building, a \$1.75 million four-story College of Medicine Research Building and a \$1.8 million five-story Men's Residence Hall.

UNIVERSITY OF MICHIGAN will, with a \$140,000 grant from the Rockefeller Foundation, study a national cross-sample of adults to find out how much agreement exists between congressmen and their constituents on public policy.

A gift of \$100,000 from the estate of Mabel Herbert Harper, New York City, will be used by the Clements Library to purchase printed books more than 100 years old.

With a grant of \$54,000 from the Carnegie Corporation of New York the university's College of Literature, Science and the Arts will undertake a three-year program with four objectives. As one of the most pressing needs to be met by the program is the stimulation of high schools to do more for their superior students; more than half of the grant will be used for this purpose. The other three objectives are: systematic evaluation of the new Honors Program in the Literary College; completion of planning and introduction of an interdisciplinary course in the natural sciences; a series of informal meetings of honors juniors and seniors from different subject areas to maintain breadth of interest during the period of specialization in their studies.

UNIVERSITY OF NORTH DAKOTA has received the largest scholarship fund in its history from an alumnus, Maxwell M. Upson, prominent New York construction engineer. A trust has been established with the U.S. Trust Co. of New York, the income from which will provide \$8,000 a year in perpetuity. Consisting of 16 annual scholarships of \$500 each, the program will begin this fall with grants for the 1958-59 academic year. Preference will be given to North Dakota residents.

UNIVERSITY OF PENNSYLVANIA MUSEUM expedition this summer returned to an ancient site in northwestern Iran where the Iron Age city of Hasanlu was located. Last year the expedition reached a depth of thirty feet, uncovering layers

of civilization dating from 600 B.C. back to 2000 B.C. The Hasanlu area is a "blank" on archaeological maps. The Persians are known to have come through the area before continuing south to build their great empire.

Another expedition recently returned to Tikal, Guatemala. The ancient ruined Maya Indian metropolis, located near the center of the tropical forest of the Yucatan Peninsula in the northern El Peten region of Guatemala, is being explored and partially restored by University Museum archaeologists in cooperation with the Guatemala government. The work is now in its third year. The expedition described evidence of massive structures and formal city planning possibly dating back to 500 B.C.

UNIVERSITY OF PITTSBURGH School of Education and the Department of Adult Work, Division of Christian Education of the National Council of the Churches of Christ in the U.S.A. this summer conducted a workshop where the future course of Christian adult education in America was studied. The workshop was financed by a \$16,000 grant from Lilly Endowment, Inc.

A three-year grant of \$24,750 from the Ford Foundation will be used for completion of a source book of readings on South Slavic history. The book, to be written in English, will be used for teaching in colleges and universities. The project will be directed by Dr. James Clarke, associate professor of history at the university, in association with Joseph Strmecki, assistant research professor.

The University of Tehran, Iran, and the University of Pittsburgh this August have concluded an agreement on an extensive cooperative exchange program between the two institutions.

UNIVERSITY OF TEXAS within the next two years plans to undertake construction of a \$3 million academic center for undergraduates, which will house an open-shelf library of some 200,000 books, facilities for undergraduate advisory programs and space for teaching experiments.

Personal qualities which make for success in teaching will be the subject for a five-year investigation by the university's College of Education. The National Institute of Mental Health has

authorized a training grant of \$41,000 for the first year. The total grant is \$325,000.

UNIVERSITY OF WISCONSIN School of Education has come up with a plan that may revolutionize requirements for teacher certification in the state. As an alternate to the present plan for certifying teachers, which requires specific courses in a more or less inflexible pattern, the student or teacher may choose to prove by examination that he has mastered the required material in three areas: liberal or general education, the subject field he plans to teach, and the learning process. On passing the exams he becomes eligible to demonstrate his ability to teach.

A boost for Arabic studies in the United States got under way on the university's campus last July with a \$4,100 grant from the American Council of Learned Societies. The chairman of the university's department of Hebrew and Semitic Studies, Professor Menahem Mansoor, and his research assistants are now preparing five volumes of newspaper and radio Arabic and a dictionary of technical terms such as would be used in political, diplomatic, scientific, economic and military materials. The native language of some 65 million people, Arabic is of high strategic and economic importance in North Africa and the Eastern Mediterranean, yet it is seldom taught in our colleges and universities.

WAGNER COLLEGE will apply a gift of \$100,000 from the August Horrmann Foundation to the new Horrmann Library, which will be a memorial to the four decades of giving by members of the Horrmann and Badenhausen families.

WAKE FOREST COLLEGE will use a \$125,000 gift from the R. J. Reynolds Tobacco Company to strengthen faculty salaries in the sciences.

WAYNE STATE UNIVERSITY with a grant of \$25,000 from the Fund for the Advancement of Education will be able to continue its study, started this year, of a problem that has long intrigued college educators: What central body of knowledge from liberal arts disciplines should all educated men and women

acquire? If the plans are realized, initiation of the teaching phase of the experimental project is expected in the fall of 1959. It is anticipated that from 300 to 400 students will participate initially, and that most of Wayne's professional schools as well as the college of liberal arts will be involved.

WESLEYAN COLLEGE, Georgia, has received a grant of \$55,000 from the late Mrs. Eugenia Dorothy Blount Lamar, formerly of Macon, Georgia, to bring to its campus lecturers on Southern literature, history, and culture. Another grant of \$5,000 from the Danforth Foundation has been given for visiting exhibitions and lecturers in Art.

WHEATON COLLEGE, Massachusetts, is one of 100 universities and colleges with active art departments which have been selected to receive from the National Gallery of Art a collection of 500 color slides of paintings and sculpture in the gallery. Each set of 500 will be chiefly devoted to paintings: approximately 130 French, 125 Italian, 60 Dutch, 50 American, 35 English, 30 Flemish, 20 Spanish and 10 German. Some 40 of the slides will be devoted to sculpture, mostly Italian. They are intended as gifts and the only expense to the recipient institutions will be a handling charge of \$5 for each group of 100 slides. Because of the great expense involved the gallery has not been able to go beyond the original institutions selected, but it is hoped that if funds are available at some future date gifts of these sets can be made to other institutions that may request them.

YALE UNIVERSITY is the recipient of a \$15 million gift from the Old Dominion Foundation, established by financier Paul Mellon, a Yale graduate, which will be used to build two new residential colleges at the university and to provide a permanent endowment for an expanded program of college-centered educational activities, including seminars for all sophomores.

Another Yale alumnus, Sidney W. Davidson, New York lawyer, donated a collection of 1,200 English bookplates from the eighteenth and nineteenth centuries to the Yale library.

NEW COLLEGE PRESIDENTS

- Bennett College, Millbrook, New York. Donald A. Eldridge.
 Bethany College, Lindsborg, Kansas. L. Dale Lund.
 Blinn College, Brenham, Texas. James H. Atkinson.
 Butler College, Tyler, Texas. L. F. Hardee.
 Davidson College, Davidson, North Carolina. D. Grier Martin.
 District of Columbia Teachers College, Washington, D. C. Paul
 O. Carr.
 El Camino College, El Camino College, California. Stuart E.
 Marsee.
 Fairfield University, Fairfield, Connecticut. James E. Fitz-
 Gerald.
 Golden Gate College, San Francisco, California. Russell T.
 Sharpe.
 Graceland College, Lamoni, Iowa. Harvey H. Grice.
 Lafayette College, Easton, Pennsylvania. K. Roald Bergethon.
 Lincoln Memorial University, Harrogate, Tennessee. Robert C.
 Probine.
 Marion Institute, Marion, Alabama. Cato D. Glover.
 Middle Tennessee State College, Murfreesboro, Tennessee. Quill
 E. Cope.
 Northeastern University, Boston, Massachusetts. Asa S.
 Knowles.
 Otterbein College, Westerville, Ohio. Lynn W. Turner.
 Queens College of the City of New York, Flushing, New York.
 Harold W. Stoke.
 Saint Francis College, Brooklyn, New York. Brother Urban.
 Saint Michael's College, Winooski, Vermont. Gerald E. Du
 Pont.
 San Bernardino Valley College, San Bernardino, California.
 Herman J. Sheffield.
 School of General Studies, Columbia University, New York.
 Clifford L. Lord, *Dean*.
 South Dakota State College of Agriculture and Mechanic Arts,
 Brookings, South Dakota. Hilton M. Briggs.
 University of Nevada, Reno, Nevada. Charles J. Armstrong.
 University of Rhode Island, Kingston, Rhode Island. Francis
 H. Horn.

University of Southern California, Los Angeles, California.

Norman H. Topping.

University of Tampa, Tampa, Florida. David M. Delo.

University of Toledo, Toledo, Ohio. William S. Carlson.

University of Tulsa, Tulsa, Oklahoma. Ben G. Henneke.

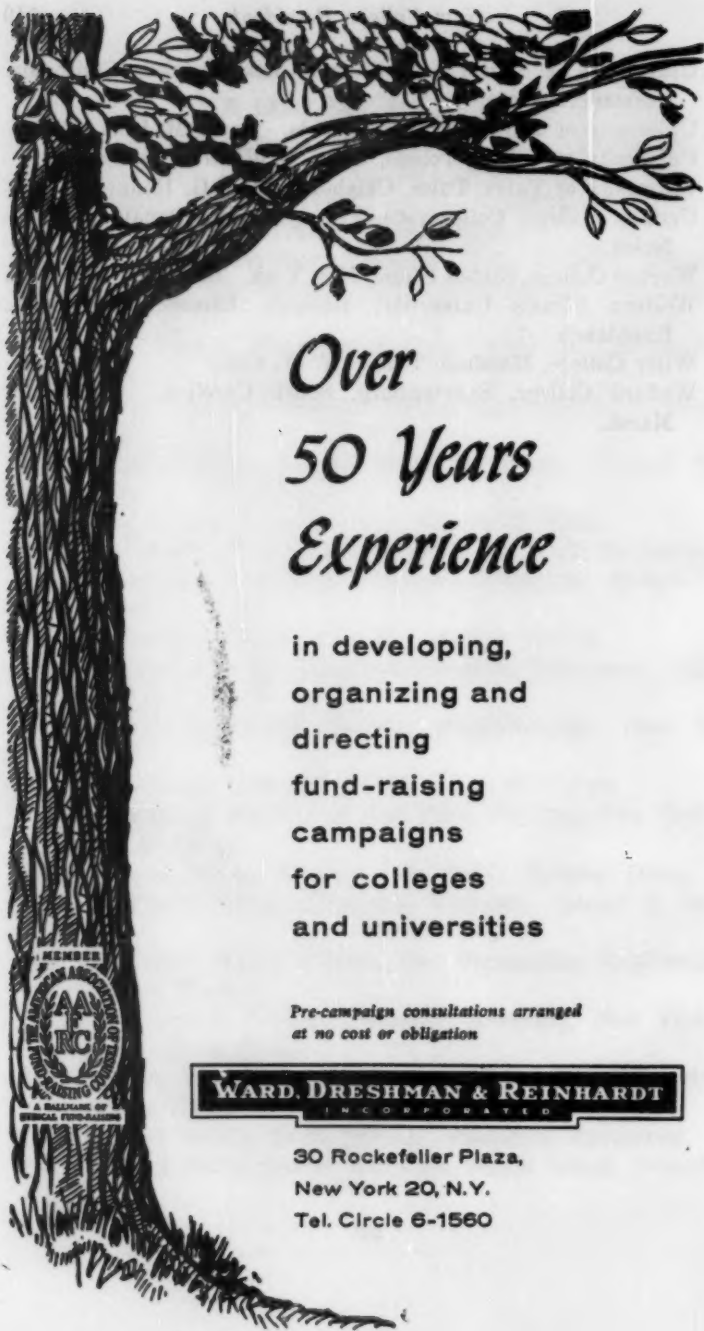
Ursinus College, Collegeville, Pennsylvania. Donald L. Helfferich.

Wagner College, Staten Island, New York. Richard H. Heindel.

Western Illinois University, Macomb, Illinois. Arthur L. Knoblauch.

Wiley College, Marshall, Texas. T. W. Cole.

Wofford College, Spartanburg, South Carolina. Charles F. Marsh.



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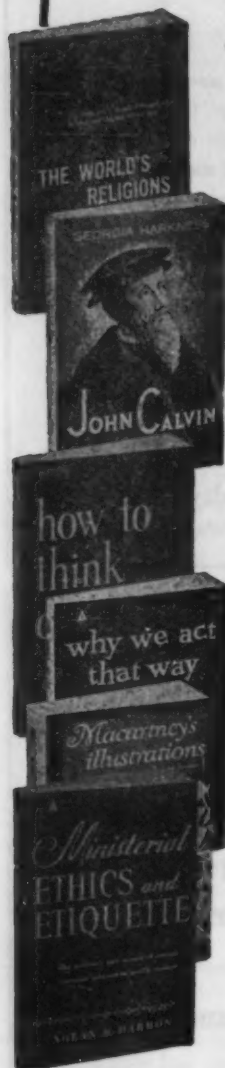
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